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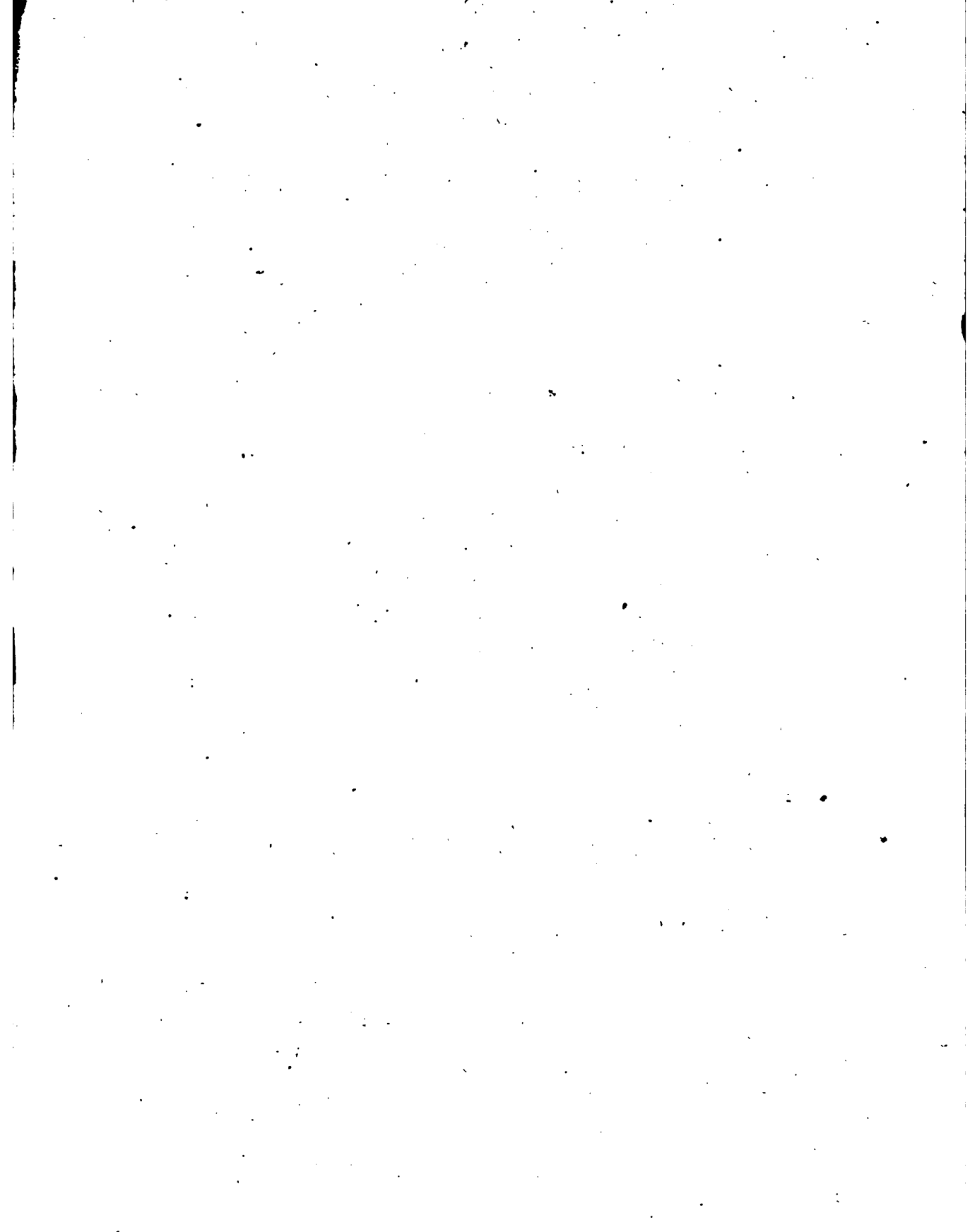
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A
Scripture-Line
O F
T I M E,

Drawn in Brief

From the Lapsed *Creation*, to the *Restitu-*
tion of all Things.

Discours'd at large, upon the 2800 Ev. Morn. *Dan.* 8. 14. And
their Collateral Lines, From *CYRUS*, to the *Kingdom*
of *CHRIST* in the *New Jerusalem*.

By *Thomas*
Beverley.

Blessed is he that waiteth, and cometh to the 1335 Dayes, viz.
the Last of the 2300. Dan. 12. 12.

We are not of the ὑποστασι, the Apostasie to Perdition, but of the
ἀποστολι, the Apostolick Faith, to the saving of the Soul.
Heb. 10. 39.

Printed according to a Calendar, 1684.

E R R A T A.

THE Errors in this Impression are either small by change of a Letter, mispointings, sometimes want of Points, or of a Parenthesis; which it is hop'd the considering Reader will easily over-rule by the sence. The more notorious are thus to be corrected before the reading the Book. p. 4. l. 6. before the end, for 230, r. 2300. l. 4. before the end, for as r. was. p. 12. l. 23. for *shape* r. *scope*. p. 20. l. 17. for *Revelational* r. *Revelation*. p. 36. l. 13. before the end, for 2302. r. 2300. p. 63. l. 23. for *Kingdoms* r. *Kingdom*. p. 66. l. 16. blot of p. 82. l. 28. blot *was*.

Second Part.

At p. 66. of the second part, some more noted Errors are mark'd, which the Reader is desir'd to mend, before Reading.

IN the Title, for XXII. r. XVI. *Sections*. p. 39. l. 11. before the end, for 626. r. 622. p. 46. l. 11. after hundred blot the *Comma*. p. 47. l. 25. for *sufferings* r. *sufferers*. p. 58. l. 1. blot *all of them*. p. 103. l. 12. after *Tribunes* blot *of the People*. p. 110. l. 6. after *Head* blot *Com*. p. 111. l. 16. after *by*, blot *him*. p. 127. at l. 13. Marg. *Argument* 2. p. 128. at l. 7. Margent, *Argument* 3. p. 135. l. 16. r. *Surd* p. 146. l. 23. r. *Tempt one*. p. 151. l. 3. r. *Grandiloquence*. p. 163. l. 11. remove the Colon after (*Smyrna*) to after (*came in*) p. 175. l. 20. blot the Figures after (*with*) In the Preface, p. 4. l. 10. after *Discourses* r. *without*. p. 4. l. 11. after *compar'd*, r. *with*.

Printed according to the original

THE PREFACE

T O

Those, who desire to *Hear and Understand*
the Words of Scripture Prophecy.

My very Honoured Friends.

THE Scripture Line of Time, *which I affirm, is that, which rises from the excellent State of All Things at Creation; when followed an immediate Deordination, flowing from the Apostasie and Fall of Man through the Serpents Temptation; But by the interposel of the Promised Seed of the Woman, That State was borne up from utter Ruine, and sinking, and a Prospect given of a Restitution of all Things by a new Creation, when the Serpents Head should be bruise'd; Now of this Restitution, all the holy Prophets have been speaking, since the Worlds Beginning, and they have led along the Course of things to it, in the Exaltation of Him, whose Name is the Word of God, (the Alpha and Omega of the written Word) till He appears encircled with many Crowns, Revel. 19. At which, That old Serpent, the Devil and Sathan, is laid hold upon, chain'd, and seal'd up within his proper Abyss, or Bottomless Pit, and the New Creation is establish'd in the Kingdom of this Many-Crown'd King. Which Kingdom can never be broken, nor leaves a possibility of any Succession to it self; But it is deliver'd up into the Hand of the Father, from which it is receiv'd; before which Delivery, or Resignation, shall be the perfect and final Contusion of the Serpents Head; Himself, and all his Offspring, not writtē in the Book of Life, being cast with Death and Hell into the Lake of Fire, which is the second Death, Rev. 20.*

1-7-31/24/31

The Preface, &c.

This blessed State therefore is not a single Sabbath, but a Sabbatism of a thousand years, that remains to the People of God, conjoyn'd inseparably with the Sabbatism of Eternity, even as the seventh day Sabbath of the Creation was connected with, united in, and immediately succeeded by the Christian first day Sabbath, or Our Lords Day, at his Resurrection.

This Line of Time I then avow, is drawn from that former Sabbath of the First Creation, to the Sabbatism of the New Creation, as from Point to Point, without Ostentation, or formal Profession of such a Line; yet so that it is all along, and especially the Commisures and Joynts of the parcel, and particular Lines, are ennobled with some illustrious Symbols of the down fall of Sathans Kingdom, and of the Glory of the Kingdom of the Seed, or of the Teknogony of the Woman, as may be abundantly made good in all Instances.

At what I have aim'd, and for what end in the calculation of this Line, I have prepared a full Discourse, may be seen by the Calendar annexed to this Preface, what I have perform'd may be seen hereafter, if God permit the Publication of that Preparation upon the whole Line. At this Time I have only presented my Endeavours upon that grand Prophetick Line of Daniels 2300 Evenings Mornings, which is by the admirable contrivance of the Divine Wisdom given first entire, and so preserv'd, as not to be under any such Prejudice from the formidable variation of Copies, as the Ages of the Patriarks are; and then the parcel or collateral Lines either in number'd Numbers, or as I hope, will appear on very good Proof, rise exactly adequate to the 2300; so that the whole, and the Parts demonstrate, and assure one another; besides I vouch those undoubted, and indisputable Lines, delineated in the Calendar, as far, as to Cyrus indisputable, I do not mean so much, when they began, or how much Time they comprehend, For so I know there are many Doubts through Difference of Copies, or otherwise, but in this indisputable, that Holy Writ hath taken care there should be an Account of Time so far. And this I vouch, as an Argument, That he who begun a Line from the Creation, continued it to Cyrus, and defin'd by seventy weeks the space from the word going forth to the Messiah, hath every where fill'd it up, and continued it to the Kingdom of Jesus Christ, seeing he as easily commands
Time.

The Preface, &c.

Time future by Prophecy, as Time past by History ; and I do find both are certain and definite, to that preciseness, as to be twice, once in History, once in Prophecy, said to be the self same day, viz. the coming out of Egypt, Exod. 12. 40. and the Vision of the New Jerusalem. Ezek. 40. 1.

And that very Characterism of Ezekiels 390, and 40 days, lying on his two sides, I look upon as an especial contrivance of the Holy Spirit to mediate between the Historical and Prophetick Parts of Time, that being part Historick, viz. to the Time of the Siege especially, and more or less so to that Vision of the New Jerusalem, and of very great Symbolical Importance also concerning the state of the Twelve Tribes, till the Times of the Gentiles, that entred in Nebuchadnezzars Universal Monarchy, were fulfill'd ; of all which, with the answer of all Doubts, upon that and other the Visions of Ezekiel, relating to Time, I have at large treated in that afore promis'd Discourse, only I cannot omit the Prophetical Cypher of Time, translated from the 40 Days for forty years in the Wilderness is here solemnly given, with its Key, as of perpetual Scripture use from thence.

I can with great Truth and Sincerity, make Protestation ; It was no part of my Design to enter a Dispute with any Perswasion of Christians, but only to pursue the Line of Time, as it reaches that illustrious Sabbatism ; for which I find, Eminent Persons of all Perswasions, have very great Favour.

But doing this, I could not avoid, but that the Antichristian Apostacy, as seated in the City, that in the Time of the Revelation given, and its Prince, are so fathally enwrap'd in all parts of Prophecy, that they must be every where attack'd, yet I have taken care to do it only in the Terms and Phrases of Prophecy, and as the necessary Explication of it, and its Times enforc'd.

Notwithstanding, I had no such Intention, I find no Discourses upon, or against that Apostasie, in any degree comparable either in clearness, or assurance, if disjoyn'd from Prophecy, as when conjoyn'd with it, either for determination of Theological, Doctrinal Controversies, or Differences in History, or Chronology, as when such corrupt Doctrines, superstitious Innovations in Christian Worship, Usages, and Usurpations in Christian Discipline, entred the World, and at what rate of Detestation they ought to be Had ;

The Preface, &c.

Had ; All these are more certainly and more briefly resolv'd, when Prophecy hath the umpirage ; for little Intimations either deriv'd from Grounds of Scripture, or Reason, or from History and General Opinion, when Prophecy inclines, with them, or supposes things agreeably with them ; will weigh against vast Volumes on the other side, with which Prophecy propends not ; Thus I am much more assur'd, by observing what is after fully discours'd from Prophecy concerning Image-worship, however palliated ; that it is that so much detested Idolatry, forbidden in the second Commandment, then from all Rational Discourses with Prophecy, however grounded on Scripture, but not compar'd without Prophecy for a fuller Interpretation of it. I am much more assur'd, in what Class of Religions, and Churches, that Religion and Church is to be repos'd, that on such Terms calls it self Catholick, by laying them into the Prophetical Scales, then by the most considerable Moments of Discourse without Prophecy. I know better, when a Church-Supremacy entred, by the Prophetical Era joy'd with that (however it may be by any controverted) Agreement of History, that Phocas gave it Anno 606, then I can know by some very learned Traicts concerning it. I better understand of what small avail that Distinction betwixt the Court and the Church of, &c. in Vogue with some great Names can be, by offering it to the Prophetical Test, then by any other way of Exploration ; although I look upon the Distinction, as a Confession extorted by Divine Judgment upon both, from Prophets of their own, that that Court is the Court of the Beast, and that he ought to have such a Court that the Prophecy might be fulfill'd ; And what a Church it is, I learn from the Prophetical System of the Churches, of which I have given a brief survey, though it does not so expressly concern Time, yet as most admirably illustrating, as well as concurring with other Prophetical Iconisms, and Characters of Time. And to every part I have added Brief Remarques, directing to that Faith and Patience of the Saints, to that keeping the Commands of God, and the Testimony of Jesus, which are the use of all the Discourse that at that Glorious Resurrection, It may be said of us ; Here are they that have so done. Revel. 14. 12.

Thus

The Pretace, &c.

Thus I have given Account of what is now drawn in full, and whole, and what only in little, in short Calendary Proportions, which I intend, if God please, to give in more proper Dimensions, as also to make compleat concerning the Churches, concerning the Voices, and Vials, concerning the thousand years, what is rather in Perspective, than in just Figures of Discourse.

I have only to add, that notwithstanding, speaking, or writing the Word of God, I must obey the heavenly Visions throughout, yet as that teaches me, I yield all the Regards, Deferences of Honour, and esteem due to the Character, Learning, Virtue, general Profession of Christianity, that I can render to every Person, and much more to Princes, and all in Authority, however of a Communion, I could for this Prophecies sake most earnestly pray, and even offer my Life in the Service, they might not be of.

But nothing can be more effectual against Rebellion, Sedition, or any Irregularity towards Government, and supream Power, then the Right Understanding of this Prophecy. For while Holy Prophecy styles them Kings, who yet give their Kingdoms to the Beast, the plain Doctrinal, and Preceptive part of Scripture, obliges, as to fear God, so to Honour those, whom It so styles Kings, and then Prayers, Supplications, Intercessions, giving of Thanks should be made for them, and for all in Authority.

Nor is it possible any Pretence of setting up or advancing Christs Kingdom can justify any Rebellions, mutinous, or seditious Commotions; seeing hitherto, It is most evident, they have proceeded upon mistakes of Time. And when ever that Kingdom shall Appear, The manner of Appearance is mistaken also, for it is not as from Earth, but as from Heaven, Heavenly, Spiritual, Pure, Peaceable, yet Efficacious and Almighty; Regular, Orderly, conducted by lawful Sovereigns, even those, who till the Words of God are fulfill'd, have so given their Power, so that as well may the Doctrine of the Day of Judgment, which no created Power can produce, or oppose, be made a pretence for Rebellion, as the Doctrine and Prophecy of Christs Kingdom, or be complain'd as dangerous to Government, or destructive to Humane Society.

That

The Preface, &c.

That therefore we may be Aright guided by this sure Word of Prophecy, that shines as a Light in a dark place, is my Grand Design in this publication, even till it be wholly Unriddled, and Unveil'd, as it shall be, when it Turns to the Lord just then Appearing, however it be now Veil'd, when it looks from Him, as at a distance from that Appearance, and towards us, for our Instruction, and as inviting our Diligent search first, and then our Expectation, Prayer, and earnest Desire for the Quick Coming of our Lord Jesus Christ, especially now his Appearance grows so near; And that we may be thus guided, is also the most Humble and Incessant Prayer of,

My very Honoured,

Your most Faithful Servant
in this Work,

Beverley.

If any Person, either Friendly, and from desire of further satisfaction in this Point, or Unfriendly, and from Prejudgment, please to make any notice of it to me, I doubt not by the Evidence of this Prophecy, and the Gracious Assistance of the Spirit of it, to satisfy their Doubts, and remove their Prejudice, upon fair Allowances.

The Contents of this Treatise are given in Tables annexed to each Part.

1 Part, Before the Apostacy in 10 Sections.

2 Part, During the Apostacy to the last End, in 16 Sections.

A CALENDER

OF THE

Whole Time contained in Scripture, ennobled
with the Events of each Part of Time: distinguish'd by the true
Year of the World according to Scripture, the Years before Christ
till the Incarnation, then the Year of Christ, and of the Resurrection ;
to all which is applied the *Julian* Period.

	Year of the World	Year before Christ.	Year of the Refur.	Juli- an Pe- riod.
T O the perfect Creation, and first Sabbatism:	1	3987		764
To the Flood, containing the History of <i>Abel</i> , and the Patriarchs of the first Roll; of the Giants, the Translation of <i>Enoch</i> , the seventh from <i>Adam</i> ; The Ark prepar'd by <i>Noah</i> an Eighth; and the Destruction of the old World.	1656	2331		765 2420
To <i>Terah's</i> Death, containing the History of <i>Shem</i> or <i>Mel- chisedeck</i> , as he is after known to be, with the Patri- archs of the 2d Roll; Of <i>Babel</i> ; the space of 427 Years.	2083	1904		2847
To the going out of <i>Egypt</i> , containing the History of the sojourning of <i>Abraham</i> and his Seed; of the Promises; of <i>Sodom</i> , and the <i>gyptian</i> Bondage and Deliverance; the space of 430 Years;	2513	1474		3277
To the building of the Temple begun, containing the setting up of the Tabernacle of Testimony, the Conquest of <i>Canaan</i> ; the Time of the Judges, of <i>David</i> , the space of 480 Years:	2993	994		3757
To <i>Solomon's</i> Death, containing the Building of the Tem- ple, and his illustrious Reign, his Fall, and Repentance, 36 Years:	3029	958		3793
To <i>Ezekiel's</i> Vision of the New Jerusalem, containing the History of the Kings of <i>Judah</i> , the History of the De- fection of the ten Tribes and their Kings, of the two great Witnesses <i>Elijah</i> and <i>Elisha</i> , the Destruction of <i>Jerusalem</i> and the Temple, the Captivity by <i>Nebuchad- nezzar</i> ; the space of 390 Years.	3419	568		4183
To the End of the Captivity, containing the Continuance of the Captivity, <i>Nebuchadnezzar's</i> Victory over <i>Egypt</i> , <i>Ezek.</i> 29. 17. and <i>Babylon's</i> Fall, the space of 40 Years:	3459	528		4223

From

	Year of the World	Year before Christ.	Year of the Refur.	Jul- ian Pe- riod.
From <i>Cyrus</i> to the Sanctuary cleans'd, and to the King of fierce Countenance and understanding dark Senten- ces broken without hand, a Line of 2300 Evenings and Mornings, or 2300 Years: with its collateral Lines, which now follow; being also inclusive of the Daily Sacrifice taken away.				
From the Words first going forth by <i>Cyrus</i> , to its compleat being gone forth by <i>Darius</i> , <i>Hystaspis</i> , and ultimately at <i>Artaxerxes Longimanus</i> 's seventh year, the space of 75 Years:	3534	453		4298
From thence to the Incarnation, containing <i>Antiochus</i> 's Tyranny, and other Troubles, the space of 453 Years:	3987	I Yea. of Christ.		4751
To the Resurrection, containing the Birth, private Life, publick Ministry, and Death of our Lord Jesus Christ, to his Resurrection 33 Years:	4020	33	I	4784
To <i>Alexander Severus</i> 's Death, the ballance of Time be- tween the Resurrection and the Apostacy, containing the History of the Universal Preaching of the Gospel, the space of 202 Years:	4222	235	202	4986
Or Time, Times, Half Time. To the Apostacy, or the beginning of the 1260 Days, containing a Vindication of the Gospel by the most ra- tional Apologies, constant Sufferings of Christians till the Christian Empire, and then the Christian Empire, till the taking away the Daily, or pure publick Wor- ship, the space of 202 Years:	4424	437	404	5108
To the End of the first time, and Beginning of the second, or first of the two Times, during the Fall of the We- stern Empire, containing the rising of the Beast at 475, his Fall as a Star from Heaven at 606, his manly Age at 666, from his Conception <i>Anno Domini</i> 59, to that manly Age 723, of the space of 360 Years:	4784	797	764	5468
To the End of the second Time or first of the two Times, and the Beginning of the third Time; containing the Range of the <i>Mahometan</i> Locusts, or <i>Saracens</i> , and the Beasts Promotion to a settled Age or of Consistency, the space of 360 Years more:	5144	1157	1124	5828
To the End of the third or second of the two Times, to the Half-time containing the Cavalcade of the <i>Turkish</i> Horse-men, and the Beasts declining Age, the space of 360 Years more.	5504	1517	1484	6188
To the End of the Half-time, or to the seventh Trumpet, containing the State of the Reformation, and since to the Expectation of the Witnesses Rising about 1697, ten Years hence, the space of 180 Years:	5684	1697	1664	6368
To the End of the last Seventy Five Years of the seventh Trumpet, containing the seven Voices, and the seven Vials, and ending in <i>It is done, It is done</i> , at 1772.	5759	1772	1739	6443
After this follows new Time, or the SABBATISM of the Creation; viz. The cubical thousand Years of the glo- rious Kingdom of Christ.				

A N
E X P L I C A T I O N
O F

*Daniel's Grand Line of Time, or of his
2300 Evenings and Mornings, as given
in his four last Chapters.*

In these following Sections.

S E C T. I.

*Of the Vision of the Daily taken away, and therein of the,
2300 Ev. Morn. or the Vision call'd the Vision of the Ev.
Morn. in general. On Dan. chap. 8.*

THE *Vision* of the 2300 *Evenings and Mornings*, dates most exactly, and precisely the Time from the very Beginning of the *Persian Monarchy* or the *First of Cyrus* to the *cleansing of the Sanctuary*, at the *new Jerusalem*, and the *breaking of Antichrist without hand*, or by the *stone cut out of the Mountains without hand*, at the *Kingdom of Christ*, *Dan. 8. 14. 25.*

The order of the former *Visions*, duely consider'd, gives great light to this.

For first, there is in the course of *Ezekiels Visions* a long allotment of Time, till the *New Jerusalem*, and a peculiar Sanction of the *prophetical Cypher of Time*, or of a *Day* for a *Year*, *Ezek. 4. 6.*

A

That

A Scripture Line of Time.

That gives full scope and room to those *Monarchies* to run their Time, as in the Image, and the *four Beasts in Daniel's* two precedent *Visions*. Chap. 2. c. 7.

The former of those two, or the *Vision* of the Image, gives only a general Appearance of so many *Monarchies* or *Kingdoms*, or rather of a *Monarchy* universal, shifting from one People and their Kingdom to another, and all adverse to the Kingdom of Christ; for that could not appear while they were in Play.

From hence arises such a Line of Time, as necessarily is requir'd for *four Monarchies* to display themselves; but because they may be shorter or longer in their duration, they give no certain measures; only, as that there is no *History* of Action elder than *Moses's* of the Creation, appearing in the World; it is an Argument of weight against the World's Eternity: so on the other side, the daily matter of *History* arising from many other Kings and Kingdoms, and particularly of the *Romans*, assure us, the *Kingdom of Christ* is not yet come; because while that lasts, the grand foretold *Kingdom of Christ* cannot come.

But now the next *Vision* of the *Four Beasts*, gives us in *Prophetick* Cypher the very measure of the *Beast's* Duration, as that *Beast* is symbol'd by the *little Horn*, viz. *Time, Times, and half a Time*.

But because this does not assure us when those Days begin, nor consequently, where they end, the *Vision* we are now entering upon will teach us that.

And it hath a threefold Aspect upon Time to this end.

1. It continues the principal Line of Time from Creation, which, because there will not be *Scripture History* to maintain it, and also because, and especially because, the Times of the *Gentiles*, (in whose *History* Scripture little concerns it self,) are drawn by it without lesser Periods, but as the Accounts of the Churches Case in relation to them after requires it; they are given in one entire Line or Sum, 2300 Days, beginning contiguously from *Ezekiel's* 430 Days, and continuously
also

also to so many Days for Years uniting with the former parcel-lines, and with the 430, as the last given Line; and so one whole Line from the Creation is constituted by uniting these several Parcels, by a divine Certainty.

2. It determines the particular Time from the beginning of the *Persian Monarchy*, at *literal Babylon* fallen, to *mystical Babylon* falling, as also at *literal Jerusalem* restor'd, to *new Jerusalem* appearing; for *Antichrist broken* intends the former, and the *Sanctuary cleans'd* the latter.

3. It is a measure of the length of particular Lines given after this from Time to Time, as they are given in Scripture, that, as it self is distinguish'd into several Periods by them, so it is a Boundary to them, when to begin and end; that together they may be *symmetrical* to this whole Line, neither longer, nor shorter, and therein be justly proportion'd to one another; even till this Line, call'd most emphatically by our Lord, the *Times of the Gentiles*, *Luc. 21. 24. be fulfill'd*.

That the *Vision* then, and the Line of Time it carries away, be rightly understood, these things are necessary to be premised.

1. That the principal thing in these *Visions* of *Daniel* (except that single *Vision* next in order to that we are upon, that centers in *Messiah's Coming and Death*), is the glorious *Kingdom of Christ*, and of his *Saints*, having the *Dominion* throughout the *Earth*, and the Destruction of that peculiar Enemy of his *Kingdom*, who is justly call'd *Antichrist*, immediately preceeding his *Kingdom*, and before which it could not appear.

Upon the Account of this *Kingdom of Christ*, having its way made by the Destruction of *Antichrist*, there are so many Representations of the other *Monarchies*, of which else we may conceive, the Holy Spirit had no more touch'd their *Prophecy*, than it does their *History*, which it never does, but in relation to the *Church*, or to set out God's Government Universal over the World, and his Judgment on sinful Nations.

We find therefore in these *Visions* of the *Monarchies*, *Antichrist*, next to the *Kingdom of Christ*, is the greatest Subject; and more Words laid out upon him, than upon all the rest: so it is in *Nebuchadnezzar's Dream*, The *Feet* and *Toes* take up a greater Proportion of the *Dream* and *Exposition*, than all the rest; and then the *Kingdom of Christ* flows out upon the *Image broken* in the *Feet*. So in the *Vision* of the *four Beasts*, the *fourth Beast*, and in that the *little Horn* employs the greatest part of the whole *Vision* in its Description and Judgment: and the *Kingdom of Christ* then breaks out upon it; so proportionably in this *Vision*: He then that would understand it, must be arm'd with this Rule, as preparatory.

2. It must be worthy our Advertency, that the *Antichristian State* in these *Prophecies*, and in the *Revelation*, is rank'd with *Heathenism* and *Gentilism*, and treated with much less regard than even *Idolatrous Israel*, or *Judah*; God not taking any notice of them, as his People, but as mere *Gentiles*: so that I do not remember any Parallelism of them with the People of *Israel*, even in their *Apostacy*, but altogether with those that were Aliens, as *Balaam*, *Jezebel*, the *Daughter of Elth Baal King of the Sydonians*; with *Sodom*, *Egypt*, and most notoriously *Babylon*, and so is represented by the *Gentiles treading the outward Court*. And thus the Corruptions of Divine Worship among the *Jews* were express'd by entertaining the *manners* of the *Gentiles*, *defiling* themselves with them, *falling in love* with them, *bringing* them into the *Sanctuary*. The *Beast* united with the *heathen idolatrous Monarchy*, coming into the *Seat of the Dragon*, is the grand *Apocalyptick Figure* for *Antichrist*, and nothing of *Christ* allow'd him, except to the other *Beast having horns*, as a *Lamb*, while he spake as a *Dragon*, nor of the *Jews* to the *Antichristian Gentiles*, but that in the Beginning of the *Apostacy* within the *prophetical Church of Smyrna*, *Rev. 2. 9*. They said, *They were Jews, but were not, but lyed, and were the Synagogue of Satan*; nor any thing of *Jerusalem* to the *Seat of*

A Scripture Line of Time.

5

of *Antichrist*, except one only allusion to the City, where *Our Lord was crucified* (where a *Heathen Power* presided in his Condemnation, and that a *Roman* too) to signify its extreme Hate to the True Christ. Its deep dye in Blood, and its irrecoverable Destruction, for which *Jerusalem* was so infamous, and for which the *Roman Church* like the *Jewish Church*, was broken off from the true Olive, and all consider'd as a Church in Conjunction with it, as the *Apostle* had foretold. *Rom. 11. 6.* make the Allusion.

Revel. 11.
8.

On the other side, The True Christianity and Worship of it are symboliz'd by the pure *Jewish Worship*; The Temple, its Measures, Ordinances, as they stood in *Israels* best Estate, are the *Ichnography* of the Perfect, Pure, *Christian Church*; But the drawing men from True Christianity, to *Antichristianism*; the Persecution of Men for it, the last Deliverance from *Anti-Christianism*; and its Persecutions are continually given out in Parallellismes, betwixt the same Things heretofore between the *Jews*, and the *Gentiles*, and unite with the *Jews* great Deliverance, and the *New Jerusalem* at last.

These two things are most necessary to be premonish'd, for the true Interpretation of this *Vision*, and other *Visions also*, as we shall see, as we pass along, to preserve all clear and free from Confusion.

And upon this Premonition, I say, this *Vision* beginning with the *Persian Reign*, goes on through the *Grecian*, and so passes through the whole *Roman Monarchy*, first and last, and describes a Line running parallel with the whole *Times of the Gentiles*, after the *Babylonish Empire*, at the end of which, *Ezekiels 430 Days* ended, as hath been made to appear. And they being the last Joynt of the Line from Creation, this Line of 230 Days joyns with it, and continues the whole Line from Creation to the *Restitution of all Things*.

Acts. 3. 21.

Upon this Premonition I say further, That *Antiochus*, as the most Infamous *Heathen Prince* for treading down the holy and pure *Jewish Worship*, from the Days of *Cyrus*, while that Worship remain'd to be Gods Worship; from which
impure

impure Pessundation, that Holy Worship was most wonderfully vindicated; and the Time of his Tyranny being in the most intimate part of it in literal or natural Account, near the Time of *Antichrists* 1260 Days, at a day for a year, and near the whole 2300 in the whole of it, and being broken by an immediate Hand from Heaven, without an earthly Hand, as *Antichrist* shall be; He is made a most notable and eminent Type of *Antichrist*, and so with Relation to Him, and his Time, a Line is drawn from *Cyrus* to the cleansing of the Sanctuary, polluted by *Antichristian* Gentiles, and to the breaking of *Antichrist* without Hand; *Antiochus* standing all this while in open view, as a Type, and his Time, as a Typical Line of Time.

And yet while his Time will serve a Typical End, It is not exact enough to either main Intention, to be the principal Thing to be measured by that Line of Time.

And for the making good these Assertions, I shall now apply my self to the solemn Proof of these two Propositions.

1. That the 2300 Days are a definitive Line of Time, from the beginning of the *Persian Monarchy*, to the very End of the *Monarchies*, and till the *Supream Monarchy of Christ*; and so are to be join'd to the end of the last Line, and thereby to the several Lines from the Creation; that altogether may reach that End.

2. That the Vision principally intends *Antichrist* in every Part, wherein *Antiochus* stands, as a Type.

Argu. 1. For the Proof of the first Assertion I use this first Argument.

There is a plain Concatenation or Connexion of this Vision with the former, as following orderly upon or after it; For that purpose and to make it known it is so, *Daniel* tells us, This Vision appear'd unto him, after that, which appear'd unto him at the first; Now that this was not intended, as any Date of the Vision, is very plain, in that It is more particularly dated by assigning it to the third Year of *Belshazzar*, whereas the first was assign'd to the first year of the same Bel-

A Scripture Line of Time.

7

Belshazzar, and so must needs be after the first *Vision*, even as *Belshazzars Third Year* must be after his *First*.

These words therefore cannot, but be of further Importance, and signifie to us ; This *Vision* comes after the Former in a just Order, and promotes the scope of it, and adds further Light to it ; Now it is most evident, the *four Beasts* intending *four Kingdoms*, and *Antichrist*, the *little Horn*, with his *Time*, *Times*, and *half a Time*, and then his being *destroy'd*, and the *Kingdom of Christ* succeeding, are the Principal Objects of that *Vision*, and therefore they must be so of This. And in some notable Instance thereof, It must exceed the Notices of the former, and what can that be but in the Notices of Time ? Wherein it is so particular as to 2300 *Evenings*, *Mornings*, for to shew it one Line of Time, It is in the Hebrew 2300 *Evening Morning*, not 2300 *Evenings Mornings*, although for Arguments sake with Ordinary Language, and in Agreement with the sense we may express them in the plural Number, and it is also call'd the *Vision of the Evening Morning*, as so many *Evenings*, and *Mornings* combin'd into one, from the *Monarchy of Cyrus the Persian*, to the *Monarchy of Christs Universal Kingdom*.

The *Vision* begins at the *Persian Monarchy*, goes on *General* through the *Grecian Monarchy*, and so to the End ; and the *Argu. 2.* Line of Time runs parallel with the *Vision*, therefore the Line of 2300 *Evenings Mornings* must reach from the Beginning of the *Persian Monarchy* to the *Monarchy of Christ*, which is the known and most undoubted End of the *Four Monarchies*, and of all *Monarchy*, but under him.

This Argument consists of these three main Propositions.

1. That the *Vision* begins at the *Persian Monarchy*.
2. That it runs on through the *Grecian Monarchy* to the End.
3. That the Line of Time runs Parallel with the *Vision*.

SECT.

SECT. II.

That this Vision begins at the Persian Monarchy, and the Proof of it.

THat the Vision begins at the *Persian Monarchy*, I give these undoubted Reasons:

Reason 1 It is most apparent in the very Portal of the *Vision*, it was given at *Shushan the Pallace*, by the *River Ulai*, a River of *Persia*, whither the *Prophet* was *visionally* convey'd out of *Babylon*, to shew the Translation of the *Monarchy* from the *Babylonian* to the *Persian Prince*.

Dan. 1. 21. The *Babylonian Monarchy* was yet standing, the *Prophet* a Subject of it in principal Place; for he continued in his Preferment in *Babylon* till *Cyrus the Persian*. He must therefore be resident at the time of the Vision in *Babylon*, and not a Runnagate from it, and his Loyalty; but was *prophetically* and *visionally* set down at the Pallace of *Persia*, to shew where the *Vision's* Date was to commence, *viz.* from the *Persian Monarchy*.

Reason 2 If this were not enough, the Exposition of the *Vision* begins with the *King of Persia*, and where the Exposition begins the *Vision* begins; neither of these can be contested.

Reason 3 The *Vision* crops off the *Babylonian Monarchy*; The *Head of Gold*; and the *first Beast* like a *Lion* does not under any Symbol or Representation appear in it.

The *Monarchy* was now indeed just expiring in *Belshazzar's Third*, which Scripture counts upon as his last Year, and whereas the former *Visions* were deliver'd to us in the Language of that *Empire*; that thereby *All People, Tongues, and Languages*, which take care by one means or other to have knowledge of the *Imperial Language*, might have notice of them. The Holy Spirit returns in this Vision to the *Hebrew Tongue*, peculiar to the *Church of God* in the *Old Testament*.

But

But the *Monarchy* was not yet fully expir'd, nor was the *Image* in all succeeding Ages to be bereft of its *Head*; while therefore the *Image*, and the *Iconism* of the *four Beasts*, completing the *Image* stood in the Eye of Prophecy; *Nebuchadnezzar* is the principal in the *first Monarchy*, with the *Heart* of a *Man*, after his *Eagles Wings* were pluck'd, importing his sober Acknowledgments of God, upon the Humiliation, into which his *Frenzy* dejected him, even into a state among the *Beasts*, but he seems to have risen out of *Bestianism* it self by abasing himself before God. *Dan. 4. ult.*

The *Beast* in the *Revelation*, To shew, the *Monarchick Power* of the *Image* translated into that of the *Beasts* Kingdom survived whole and entire in him, is resembled with every one of the *Beasts*, himself being the *fourth*; and to assure us, he is the very *fourth*, he hath neither in *Daniel*, nor the *Apocalips*, any shape, peculiar to him, but what in the *Apocalips* is compounded of the *Three*, as it were to say, All the *Three* existed in him, as in *one Image*. *Revel. 13. 2.*

The principal Reason therefore of omitting the *Babylonian Monarchy*, is, because, The *Prophetical Type* of the *four Monarchies*, being fully satisfied, and replenished, The great attendance of the Divine Spirit is to the *Line of Time*, which it joyns to the *Jewish Lines*, that went before, and particularly to *Ezekiels 430 Days*, or *Years*, which just comprehended, and ended with the *Babylonish Monarchy*, which *Monarchy* in a *real Calendar* I have before, more than once said, began the *Gentiles Times*, during which *Jerusalem* lay, and was to lye under *Foot*; but just here the *Babylonish Monarchy* is no farther given in *Type*, although it remains in the former *Types*, to the last; but the *Future Line of Time* is given in *2300 Evenings Mornings* from the *Persian Monarchy*, beginning; And this latter could not have been given with *Prophetick Secrecy*, and yet also without *Confusion*, if the former had not been omitted, whose *Time* given before could not enter into this, but it must confound *Time* every way.

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A Scripture Line of Time.

But thus this principal Line reaches from *Literal Babylon fallen to mystical Babylon fallen*, from *Literal Jerusalem* near to be rebuilt with its *Temple*, to the *New Jerusalem*, which much adorns this Line of Time, and sets these two just even from Point to Point.

It is true, The *Four*, as *Universal Monarchies*, are together the great *Canale* of Time, till the *glorious Kingdom of Christ*, whatever great States or Kingdoms were coexistent with them or any of them at any Time; or have arisen since, do not mingle with this Stream, which runs strait on to this end; nor are any of themselves adopted into it sooner than the just Time of their Succession into *Universal Monarchy*; nor do they abide any longer in it, as a *Calendar* of Time, after once they are fallen from that *Universal Monarchy*, each successive *Monarchy* subduing the precedent, takes it up; and in the *Roman Monarchy* the *Dragon* resigns his *Seat and Power to the Beast*, the *Imperial* to the *Antichristian*, without any Conquest, to whom, as the *seventh Roman Head* and *Universal King*, the *ten Kings* giving their *Power*, the *fourth Beast* still survives; differently from all the rest of the Successions; for each Succession was by Force besides this; so in This the whole Line is continued to the *Kingdom of Christ*. But if any of these Kingdoms falls in its order of Succession, and becomes great afterwards on another Bottom, as the *Persian* subdued by the *Grecian*, the *Grecian* by the *Roman*, the one afterwards rising in its own Name, the other in *Mahomet's*, yet they disturb not this order, nor so much as enter a-new into this *Calendar of Time*.

And because of this real substantial *Calendar* of Time in these *Monarchies*, the first Act of *Christ's Kingdom* is recorded by the *Apostle Paul* to be the putting down all Rule, Authority, and Power, referring especially to these four *Monarchies*, the great Emblem of such Rule and Power; viz. when the *Kingdoms of this World* become the *Kingdoms of the Lord* and of his *Christ*, Rev. 11. 15. Then all this *Calendar of Rule and Power* is at an end.

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A Scripture Line of Time.

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That therefore which is most considerable in the Explanation of this Course of Time farther to us, is, That whereas the *Gentiles Times*, viz. this substantial *Calendar* of the *four Monarchies*, began in the *Babylonian*, so long as that *Calendar* is in presenting, the *Babylonian* is never omitted, but is the *Capital* in it; but when it comes to this *Numeral Line*, or the 2300 *Ev. Mor.* it is then omitted, because the *Numeral Line* runs not upon any *Revolutions* of these *Monarchies*, but upon some eminent *Providence* of God towards his *Church*, either of *Mercy* towards it, or its suffering under the *Tyranny* of some of these *Monarchies*, especially the *Babylonian*; as will be seen all along; which is a very clear Reason why the *Babylonian* is first so chief in the *Calendar* of the *Monarchies*; for that being one, and the first, it must be so in the *Real*: But when it comes to the *Numeral*, it is of no use, because it had been given in the last numeral *Line*, as then existing; it is not given in the following *Numeral*, because it was then past, and would disorder the *Account*. The *real Calendar* is taken from each *Universal Monarchy* that had the *Jews*, particularly the *Tribe of Judah*, in *Subjection*, and so oppress'd *Christ's Kingdom*; here the *Babylonian* was the *first*, the *Persian* the *second*, the *Grecian* the *third*, the *fourth* the *Roman*: under which, as *Imperial*, first, the *Jews* were *desolated*; The *manly Birth*, or *Christ*, as *King*, was *watch'd*, as by a *Dragon*; *Christians* lay, as *martyr'd* under the *Altar*, and then under it, as *Antichristian*, lies subdued the *spiritual Israel*, till both That, and the *Twelve Tribes*, are restor'd by *Christ's Kingdom*. So these are the *Times of the Gentiles*, before which neither the *twelve Tribes*, nor the *Apostolical Church* are fully restor'd, or can be.

From all which, it is most evident, that though the *Vision* is not dated from the *Persian Monarchy*, as if it was given for the *Persian Monarchy's* sake; yet the 2300 *Ev. Morn.* begins just when that begins, and very fitly, because the *Persian Cyrus* found the *Temple fallen*, and the daily *Service of the Jews taken away*, and proclaims the *Restoration*, which makes

the Date, as we shall see. And this is the first thing that was to be prov'd.

Propos. 2. The second Proposition follows; *viz.* That the *twenty three hundred days* of this *Vision*, as also the Things contained in it, run down, and reach to the end of *All*, or to the *Glorious Kingdom of Christ*.

Of this we have many Arguments in the *Vision it self*, which having briefly directed first unto, I will endeavour by farther strong Proof from the whole course of *Prophecy* to establish it.

Argu. 1. Every *Vision of Daniel's*, except the following *Vision* of the *seventy Weeks*, which hath the high and noble Subject of the *Death and Resurrection* of our Lord *Jesus Christ*, making an end of *Sin*, and bringing in everlasting *Righteousness*; but else every *Vision* runs expressly to the last End and *Kingdom of Christ*.

And whether even that does not after the *Desolation of Judaism* give a Prospect of their Restoration also, signified by *עד כלה*, or until the *Consummation*, until which their *Desolations* are to last, and no longer; I leave to the Learned; however, It certainly bears its part in carrying on Time to that end.

But the very Shape and Design of all the other *Visions* is most apparently That *End*, and therefore I conclude, of This also.

Argu. 2. The often mention of the *End*; Three Times the *Vision*, and the *End* are conjoyn'd; At the time of the *End*, the *Vision* shall be; and the Exposition of the *Vision* is to make *Daniel* know, what shall be in the last end of the *Indignation*, and at the Time appointed, the *End* shall be. Now what *End* can be so absolute, as to be understood by its naming only, except that *End of Christ's Kingdom*, so well known by the former *Visions*, and by the following *Vision*, chap. 11. v. 27. ? When because of this *End*, to which every thing has led, and made no delay beyond its Time, therefore all Designs of the two *Kings*, designing a longer *Monarchy*, and to that end speaking

ing Lyes at one Table, could not prosper; for the *End* appointed did not allow it to either of them, the universal Empire of the Romans, spoken of in the *Ships of Chittim*, coming on.

And what *last end of the Indignation* can be meant, but that of the Desolation determin'd on the *Jews* in the very next *Vision*, that explains it together with *Ezekiel's bearing their Iniquity*, till the *New Jerusalem*?

So the *Vision* being for many days, its being commanded to be shut up, the asserting it to be true, as *John, Apoc. 21. 5.* These Sayings are true, *Daniel's deep Sleep, Sickness, Fainting*, being astonish'd for days, answerable to the *Visions* being for Days, viz. many Days, argues to how great a Period the *Vision* tends, and what a fatal course of things it was to run.

Dan. 8. v. 26.
27.
28.

And to conclude this Reason; That very Title of the *Vision*, of the *Evening and Morning*, or of 2300 Ev. Morn. collected all into one; shew the long *Night* of three *Idolatrous Monarchies*, and longest in the *Roman Antichristian*, and the glorious *Morning of Christ's Kingdom*.

There cannot be two Expressions of the noted *End* of *Daniel's Visions*, more full and adequate than those two, however brief; *The Sanctuary* shall be cleans'd in correspondence with *Ezekiel's Vision* of the *New Jerusalem*, and its *Sanctuary*, and of the *Saints taking the Kingdom*. And the insolent King shall be broken without hand, even the Prince of fierce Countenance, whose Look was more stout than his Fellows, who had the Eyes of a man, to understand dark Sentences, growing great, but not by his own power, but as the Toes of Clay, and Iron, broken without hand, or by the Stone cut out of the Mountain without hand.

Argu. 3.

Dan. 8. 23.
compar'd
with c. 7.
v. 8.
c. 2. 33, 34.

Nor can any thing be more agreeable to the two Inscriptions on the *End* in the *Apocalyptical Prophecy*, *It is done*. *Revel. It is done*, one the *End of the Beast's Kingdom*, the other on the *Kingdom of Christ*, or the *New Jerusalem*?

Revel.
c. 16, 17.
c. 21. 6.

Now from all this of the *Vision* beginning with its 2300 *Ev. Mor.* at the first of the *Persian Monarchy*, and so running:

Propos. 3.

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to the end, it plainly follows, Those 2300 are not the *Gauge of the daily Sacrifice taken away*, but of the whole *Vision*, from the *Persian* through the *Grecian*, to the end of the *Roman*, *Antichristian Monarchy*, and the *Kingdom of Christ*; and so the *Vision*, and the 2300 *Ev. Mor.* are equal.

So that the most literal sense of those Words, (*Unto how long, or unto when, the Vision of the Daily, and of the Transgression of Desolation, to give both the Sanctuary, and the Host to be trodden under foot? And he said unto me, unto 2300 Ev. Morn. Then shall the Sanctuary be cleans'd.*) The literal sense of the Question, I say, cannot be, *Unto how long does the Taking away, &c. endure?* For so are not the Words; But, *Unto how long that whole Vision, whose principal Vision, or Thing seen, is the taking away, &c. amidst many other Visa in the whole Frame, as the Tares was of that excellent Parable, Matt. 13. 36. that had several other Materials to compose it, and yet is call'd the Parable of the Tares, and is indeed of the very same Import with this Antichristianism, and Prophecy of it.*

Now when such a Question is ask'd, and the Answer is given, *to so long*, the most natural sense is, When no Time is fix'd for the Beginning, that the present Time should be understood to be it; and when it is added, *And then shall the Sanctuary be cleans'd*, it is plain, a *cleansing of the Sanctuary*, proportionable to the *treading it under foot*, must be understood to be the *end* of the *Vision*, and of its 2300 Days. From all which, it is evident, The 2300 begin and end with the *Vision*. And it will be farther evident upon these following Reasons.

Reason I. The *Vision* is one entire *Vision*, though it consists of several Members; and however, They may be distinguish'd in the *Vision*, and be divided in the Events, what Date of Time is given with the *Vision*, as this one *Vision*, agrees to the whole *Vision* and not to any single part, but as so united with the whole; however therefore the *Vision* may be denominated from any single part, as principally to be remark'd, as the *Vision*

Vision of the Daily, &c. The *Vision of the Ev. Mor.* yet in any thing relating to the *Vision*, as the *Vision* it self, the whole must be intended, and not that part. The several parts of the *Vision* have indeed several spaces of Time cut out of the whole space, proper to themselves.

But as the *Vision* is one entire *Vision*, so the *Date* is one entire *Date*, and can be no other to agree with the whole *Vision*.

The *Vision* is call'd ten times, The *Vision*, to shew it is all one and the same *Vision*, and the several parts of it are but as the parts of one and the same Body, Lines of the same Image.

The *Exposition* of the *Vision* answers part for part to the *Vision* it self, first given; saving, that in the *Vision Antiochus* the *Type* appears uppermost, but in the *Exposition* the *Anti-type* appears uppermost, and; as in Reason it should be, is most apparent: and the whole *Vision* being expounded, is call'd, The *Vision of the Even. and Morn.* all the 2300 being united into one, as it were to unite the whole *Vision*, and the whole Line of Time, as close and entire as possibly may be.

And which is most remarkable, Before the *Exposition* of the *Vision*, the space of Time allowed to the whole *Vision*, of which the *Taking away, &c.* was the chief (as in the *Anti-type* however couched under the *Type*) is given before the *Exposition*, or just between the *Vision* and the *Exposition*, that it might distribute it self to the whole of both; and in the *Exposition*, it is therefore so summ'd up, that it cannot be divided, but must remain entire to the whole; for it is, as was said, but one *Ev.* and one *Mor.* applied to all the *Vision*; and afterward, we shall find the *Dividend*, or *Allotment* to each part, and most particularly to the *Daily taken away*; to each, I say, their part, of the 2300 *Ev. Mor.*

And lest any one should insist too hard on the *Daily*, understanding it of the *Jewish daily Sacrifice*; besides, that any Word importing *Sacrifice* is precluded, and only *Tamath*,
or

or the *Continual*, applicable either to *Sacrifice*, or *Service* and *Worship* in general, used; it is also to be observ'd in the *Exposition*, in the place of many Words concerning the *daily taken away*, we have the whole Action in Expressions most proper to the *Bestian Prince*, according to all *Prophecy* of the *Old* and *New Testament*, and not at all proper to *Antiochus*, and nothing said of the *daily* at all; but the entire *Vision* is summ'd up in *Ev.* and *Mor.* And all this we may conceive, least the 2300 *Ev.* *Mor.* should be misapplied to that part, *viz.* of the *Daily*; which is proper only to the whole.

So then if the Line be commensurate with the *Vision*, it must begin with the *Persian Monarchy*, and not with the *daily taken away*, for That, in whatever sense expounded, was not till long after: in the same manner, If the *Vision* goes on to the great *visional End* in *Daniel*, *viz.* the *breaking of all the Monarchies in Antichrist*, and the *Kingdom of Christ appearing in the Sanctuary cleans'd*, it cannot be applied to any *taking* that was begun, and ended long before that *End*, as all *takings away*, of what kind soever, that have been thought of, did, (and most particularly that of *Antiochus*) except that *taking away* by *Antichrist*; which therefore is the only *taking away* here to be understood.

And from every Particular of this Discourse it undeniably appears, These *Ev.* and *Mor.* are not mere *Natural Nycthemers*, but 2300 *Ev.* and *Mor.* importing so many Years; for a less space of Time could not contain so great a *Vision* and its *Charge*.

Argu. 3. If a Line of Time were given applicable only to the Time of the *daily Sacrifice* taken away, there would be some certain Time fix'd when that *taking away* was to begin, according to all Usage in this *Prophecy*. The 70 *Weeks* are dated from the *going forth of the Word*; the 1335, from the *taking away of the daily*: And in the *Apocalyptick Prophecy* we shall find some certain *Epoch* of each numeral Line: but there being no *Epoch* to these 2300 *Ev.* *Mor.* but the general *Epoch* of the *Vision* one and the same, as we shall find, with the *seventy Weeks*, That must be the *Epoch*. Seeing

Seeing the Answer (*And the Sanctuary shall be cleans'd*) and the Exposition of the *Vision*, touching the King exercising the Tyranny, *Broken without hand*, gives the full End of all Tyranny on the Saints, and of all taking away their daily Worship, as it was under *Babylon* continued to be taken away at that Time, and after by *Antiochus*, last of all by *Antichrist*; it is plain, according to Scripture-Usage, The End is principally intended, which such a course of Time is to attain; As the complemental End of the 70 Weeks making an end of Sin, &c. is chiefly pursued in the next *Vision*, The end of Wonders, and the State of Blessedness in the 1335 Days of the last *Vision*: and here the *Sanctuary cleans'd* and *Antichrist broken*, is the main Intention; and from the present *Vision*, at that NOW given, to those Ends, there would be 2300 *Eu. and Mor.*

Argu. 4.

So that the taking away the daily does not spread it self upon the whole 2300 *Eu. Mor.* and so end with them, but e're all such Things as a tyrannous taking away the daily Worship of the Saints would be at an end, it would be so many: for the *Vision* indeed spreads it self upon all the 2300, being for those many days; but the taking away begun but at its own Time, as we shall see, and ended at the 2300 ending; so many from the Time of the *Vision*, and so was unto them; that is, whenever it began it reached to the end of the 2300 of the whole *Vision*, e're the Sanctuary was cleans'd.

That these 2300 *Eu. Mor.* are a Line of Time of so great comprehension, as from *Literal* to *Mystical Babylon's Fall*, from the Restoration of *Literal Jerusalem* to the *New Jerusalem*, may be argued from several extraordinary Notes of Honour upon this Line, and the *Vision* of it.

Argu. 5.

1. The very drawing it out to so great and unusual a length, is unparallel'd in all the Scripture; so that if it were not great in its Beginning, as that State of Things would admit, great in the End, as that State of Things imports, and great in its subordinate Lines, it could no ways answer the Magnificence of so great a Number, especially when the pro-

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phetical

phetical Abbreviation of Time was come into use by so peculiar an Ordination of God in *Ezekiel*.

Even this does sufficiently argue, where it begins, whither it tends; what space of Time it spans: Cypher or shorthand was of Old in *prophetic* use; a Week for seven Years, *Gen. 29. 27. c. 41. v. 26. Numb. 14. 34.* *fourty Days for forty Years in the Wilderness, seven Ears of Corn for seven Years, seven Times for seven Years, Dan. 4. 22.* But God declar'd, and promulg'd it as the Law of Interpretation of *prophetic* Time, *Ezek. 4.* So we understand *seventy Weeks, Weeks of Years* without controul, or 490 Years, *Dan. 9. 24.* Now if contrary to so many Instances of the *prophetic* Usage of such Abbreviatures, it should draw out Years into their full Length, or Number of Days, How could we understand the Divine Mind in it, especially on no greater occasion than *Antiochus's* Tyranny, as shall be after argued? *Prophecy*, that amasses Time by giving *Years* in *Days*, cannot rationally be suppos'd to wiredraw Years into *Days*.

But this is not All: There are *fourty Days for forty Years*; 390 and 40 *Days* for so many *Years*; *seventy Weeks* for 490 *Years*; 1260 *Days* for so many *Years*, and *Months* proportionable: But 2300 *Ev. Mor.* taken for so many *Years*, is very august, and speaks a divine Zeal to grasp that great *End* of *putting down all Rule, and Authority, and Power*, and *Christ taking his Power* to himself, and *Reigning*, yet not so as to diminish from Government, but to perfect it to its highest Ends, under himself, and his Supreme, and Universal *Monarchy*. To grasp this, I say, within so great a Line given, from the very Time in which it was given: This great *Number* is given by the *divine Numberer*.

2. For *Jesus Christ the Lord of this Prophecy* hath the peculiar Title of *Palmoni*, to which whatever sense we give, it admonishes us to enquire for something extraordinary; and if we rest in what is every way nearest, The *wonderful Numberer*, it comes exactly to the *wonderful Line*, and the great *Secrets* to be found in it.

3. *Gabriel*, the heavenly Envoy upon all Declarations of the Kingdom of Christ, as *Dan. 9. Luc. 1.* is employ'd in its Exposition.

4. *Daniel's* extraordinary Title (*Son of Man*) allowed him only in this *Vision*, as bringing to him the glorious Appearance of Christ; of which *Glory, Ezekiel*, being more often an Eye-witness, is more often call'd *Son of Man*. For if the Learned Dr. *Lightfoot's* Account of this Title, as a *Chaldaism*, were good, *Daniel*, who was the more eminent *Chaldean*, should be oftneft invested with it. On the contrary, He only in this *Vision* is so stiled, but *Ezekiel* often: and they alone enjoy it under the supreme *Son of Man* of all the *Prophets*; and *Daniel* never, but here, shewing the high pitch this *Vision* makes, and its close approach to *Christ's Kingdom*: from which his other *Visions* do but derive, or are but preparatory to it.

Cap. 1.
Cap. 10.
Cap. 43.
2, 3.

Nor is *Daniel's* Attention, and signaling himself unworthy Notice, I *looked and saw*, I *Daniel*, and to me *Daniel*, very agreeable to parallel Expressions of the *Apocalyptick Prophet*, I *John*.

Cap. 8. v.
1, 2, 3.
v. 15.

But in short, I conclude from the whole, The propheticall Contexture hath given all possible Advantage to the Greatness of this *Vision*, and its Line: I will now briefly add the Arguments from the whole Course of propheticall Scripture, which will much fortifie these Textual Arguments, even as they receive Strength from them.

Every Scripture Line of Time argues this so great a Line from *Adam* to the *Flood*, from the *Flood* to *Abraham*, from *Abraham* to the *Redemption out of Egypt*, from thence to *Solomon*, and so to his *Death*, are indisputable; and general Sense of Interpreters carries the 390 *Days* or *Years* as far as the *Temple burnt*. After the *Captivity*, few, if any, Christian Interpreters, doubt of the *seventy Weeks*, as 490 *Years*, reaching to *Messiah*. Now if these Lines are not continued, fill'd up throughout the whole space of Time, even as a *Vacuum* is in Nature, so would such an empty space be in Time; it

Argu. 1.

A Scripture Line of Time.

turns all to Confusion, we see how hard it is to fix the beginning or end of any Line, for want of acknowledged continued Lines; as we find by Experience, how few agree in either the Beginning or Period of the *Weeks* while they universally agree in the definiteness of the Line. Let then *Ezekiel's* 430 days reach to *Cyrus*, as I have endeavoured to prove, and how justly will these 2300 days joyn them which were prepar'd as a medium betwixt *Historical* and *Prophetical* Time.

And why should we think, God, who hath taken Care for some parts of Time, hath not taken Care of all? Seeing the Provision else is main'd, and unequal; or why for *Historical* Time, and not for *Prophetick*? Seeing *Prophecy* and *History* are alike present to him; and to us *Prophecy* is the more noble, and requires that assurance most: Why for the *Church* of the *Old Testament*, and not for that under the *Gospel*, when *Revelational* is higher, and more perfect.

It is a vain subterfuge, That, when the Times of these *Gentile Monarchies* came in, God trusted the Records of Time with them, which he did not trust with his own People, without a supream Hand of *Revelation*, fixing such Lines of Time, as were most exact, either before by *Prophecy*, or after by *History*, as we see.

Now if this Argument have strength in it, where can we find such a Line, as this, so aggrandiz'd, so extended from its Epoch to the last end of all?

Argu. 2. We shall find *this long Line of Time*, distributed into its parcel, and collateral Lines, and supported by them.

Daniel in the very next *Vision* gives us the first, in the Time, or space of the words going forth, and from thence *seventy weeks*. Then follows the *sealed Time*, which by the *revelational Prophecy*, we knew certainly laying it to *History*, to be 400 years. Then follow immediately the *thirteen hundred thirty five*; *twelve hundred sixty* of which are given, as we shall see in a ninefold variety, and yet consent.

Now

Now those two, *four hundred Ninety* of the *70 Weeks*, and *thirteen hundred thirty five*, can allow space but for 475 more. Having then so good ground to *fix four hundred* between the *Weeks*, and the 1335, we may find in the *Time of the Words* going forth space for the *seventy five*, but for no more. All which I propose rationally to make out.

So then we have this great Proof of the 2300 *Evenings Mornings*, as 2300 years, That we find them in the direct stream of *Scripture Prophecy*, and the Conspiracy of *History* hitherto, which is more satisfactory than *History* giving us a course of Time, and its Events, one answering the other, for here *History* and *Prophecy* meet, as we shall see.

After so solemniz'd a *Prophecy*, or *Vision* of the daily, or 3. *Tammit* taken away, we find the last *seventy five* in the *thirteen hundred thirty five*, so remarkably epoch'd with the *Tammit*, daily, or continual taken away; and *Daniel* assured his *Lot* at the end of them, as it were in the *New Jerusalem*, or the *Sanctuary cleans'd*, to either of which, as the *Inheritance* of the *sealed Tribes*, or the *courses of the truly holy Priesthood*, the word, *Lot*, invites very lively our Thoughts; so that from hence we know in this after *Vision*, what might else puzzle our Thoughts; viz. How many of 2300 days are to be assign'd to the *daily taken away*, seeing the whole Number appertains not to the *taking away*, but to the whole *Vision*. We know, I say, the *Daily taken away*, begins at the first of those 1335, and ends in the last of them, viz. in the *Sanctuary cleans'd* perfectly, and not in the preparation only, at the 1335, ended.

And so having finished the first Position, concerning the just measure of this Line, I come to the second, viz. That the *Vision* intends *Antichrist* in every Part, wherein *Antiochus* stands as a *Type*; And these two last Positions confirm, and strengthen one another; For if the *Vision* and its 2300 days run to the end, they must run to *Antichrist*, seeing *Antichrist* is at the End of all Things. And if *Antichrist* be at the end of the *Vision*, *Antiochus* can stand in the *Vision*, but as a *Type* to *Antichrist*, who is at the End.

Further,

Revel.
13. 4.

Further, if the *Roman Antichristian Power* be not the *Anti-Type* to *Antiochus*, The *Head of the Image* is not only lopp'd off in this *Vision*, but the *Roman Entayl*, which appears the principal, and at the End, in the former *Vision*, is dock'd in this, even where the *End* is so often *memoir'd*, whereas indeed the *Imperial, Roman Power*, given in the former *Visions* as preceeding the *Antichristian*, is in this *Vision* set in the *Antichristian Power*, as the *Dragon* in the *Beast*, and so in the last *Vision*, c. 11. that we may know, He is the principal in it, and so may understand him in the *Apocalyps* accordingly.

Further yet, *Antiochus* is every way too small to be any more, than the *Type* in so great a *Vision*; What remarkable *End* did *Antiochus* give, that the *End* is so often recorded in his *Vision*, he gave none to the *Monarchies* of the former *Visions*, or to the *Indignation* against the *Jews*, nor to the delay of *Christs Kingdom*, there is no *Monumental End*, but of himself, and that not deserving this *Prophecy*. His *Days* were not many, why then should the *Prophecy* be *shut up*? Nor were they so far off, as the *Things* seen in the following *Vision*, c. 9. nor till we encounter the same again, c. 11. c. 12. as running to the same *End*, do we meet with any such mentions of the *End*.

Dan. 9.

Why was *Daniel* so faint, sick, astonish'd, in a dead sleep at *Antiochus's Tyranny*? Who had known the daily so long taken away in the *Captivity*, who foresaw the *Romans desolating Wing of Abomination*, and the *Jews* after *Troubles*, recounted after *Antiochus Epiphanes*, in the *Maccabean Story*, betwixt these *Visions* and the *Messiah*. But the so strange, the so unaccountable, foul, longsome, *Apostacy of Antichrist*, lying so long, on the so excellent Religion of the Gospel, eclipsing the *Kingdom of Christ*, Full of all the most pernicious Effects is deservedly *Astonishing to Angels and Men*, and captivating the Many, the Wise and the Great against all *Scripture*, *Reason*, and even *common Sense*, and were it not for that *Captivation*, as unworthy *Confutation*, as the *Alchoran*.

The very History of *Antiochus*, as it were proper to *Antichrist*, is only to be found in the *Antichristian Canon of Scripture*,

pture, and only Typically given in *Daniels Prophecy*, shewing it of no great Account with God.

The Time, The *understanding dark Sentences*, the growing great not by his own Power, are no way applicable to any *historical Memoirs of Antiochus*. A Prince furious, active, enterprising, at the Head of his warlike Affairs.

Lastly, the very *Ev. Mor. of this Line*, a manner of Speech not used in *Scripture* from the very first of *Genesis*, till now, lead us to the *new Creation*, to the *Restitution of all things*, to the *bright Mornings Stars display of his Beams*, and in the mean time, even as *Days compounded of Ev. and Mor.* so these *Ev. Mor.* with equal Fitness and Naturalness, sustain the *prophetical Type of Time, Days for Years*.

Of all which, let this be the applicatory Remark, to lead us with Confidence, Assurance, due Preparation, Faith, Prayer, and earnest Desire, to him who saith, *Behold, I make all things new*, and immediately after, as it were in remembrance of his Declarative *Amen*, upon the *Vision of the Ev. and Mar. It is true*; imposes his perfectory Finitive *Amen*. When he says no longer, *Seal*, but *write in Capital Letters, These Sayings are faithful and true*.

Remark.

Dan. 8. 26.
compar'd
with Rev.
21. 5.

Who so then by following the *Lamb whithersoever he goes, overcomes*, shall inherit all Things. Christ will be his Father; He shall be the Son of God and of Christ. But the Fearful, who are frighted into *Antichristian* Cympliances; the Abominable, &c. sunk down into the Defilements of all sorts proper to the soul State, Falshood, and the great Lye of the *Apostacy*, shall have their part in the *Lake that burns with Fire and Brimstone*, where the *Beast* and the *False Prophet* are.

Let us then live by Faith, and not draw back; for He that shall come, will come, and will not tarry. Even so, Come Lord Jesus, Come quickly. Amen.

SECT:

S E C T. III.

In which a Line of Seventy Five Years, precedent to the seventy Weeks, is asserted, and endeavour'd to be prov'd. Dan. 9.

HAVING in the precedent Sections establish'd the *Grand Line* of 2300 *Ev. Mor.* and their Determination to the *Kingdom of Christ*; I now proceed to the Distribution of this Line, and first to the Line that must, however subordinate and collateral, yet set out at the very same instant with the 2300 *Ev. Mor.* and that is, *of the Word going forth.*

Now of this, It is most evident by Scripture, that it must begin at the *Persian Monarchy*, or the *Monarchy of Cyrus*; for at *Darius*, the *Mede*, to whom Scripture allows only one Year, it did not begin; for in that Year *Daniel prayed*, and had this Vision in Return of Prayer, as appears enough throughout this Chap. At *Cyrus's first year* it did begin; for so *Ezra* assures us, *chap. 1.* For must not that most necessarily be the *going forth of the Word*, when *Cyrus* sent forth his *Proclamation*, and put it in *Writing, v. 1, 2. &c?*

But although the *Word* began here to go forth, yet it is most manifest, It did not here attain its effect; for then would it not have rested, and ceased to *go forth* any farther? But we find it stop'd after the *Altar* set up, and the *Foundations* laid all the Reign of *Ahasuerus*, and in the Days of *Artaxerxes*; which two, as we shall after reason, must be *Cambyses the Son of Cyrus*, and the Counterfeit *Smerdis*: so that it as plainly *went forth* again in the Reign of *Darius*, known in common *History* by the Name of *Darius Hystaspes*. After that, although it came much nearer its Perfection, yet it was contradicted in the Days of *Xerxes Ahasuerus*, by so severe a Decree for the Destruction of the *Jews*, throughout all the *Provinces*; so that *Artaxerxes*, call'd by Historians *Longimanus*, illustrated his *seventh Year* with the *Word* compleatly *going forth*; The Eccho of which for the *building of the Wall*,
was

Ezra c. 4.
24.

Esth. 3. 8.

was in his *twentieth*, and in his *thirty second* the Quavers of that same *Word*, in leave to *Nehemiah* to restore *Jerusalem* into its perfect Order and Polity: which plainly argue the *Word gone forth* in his seventh Year.

Now although the great Perplexities of the *Persian Chronology* are no way to my main Intention to be concern'd in, yet the making it Evident, that the *Going forth of the Word* must take up such a Time, as 75 Years, is of very deep be-hoof in that Intention, both as it gives great Assurance to the former principal Line of 2300 Years; shewing how *seventy five of them* were spent, and also as it will enlighten some Concernments of the *Kingdom of Christ*, to which all Accounts of Time tend. Upon this whole Consideration I shall endeavour the proof of such a space implied in the *word going forth*.

And first I shall observe that which I do not look upon so considerable as to call it an Argument. The very Phrase of *going forth* implies some protracted and prolonged *going forth* by the *Word*. The same Word is us'd of him, *whose goings forth are from everlasting*. But more enforcingly to press this, I thus argue. Mich. 5. 2.

It is impossible to spare any of those great *Decrees* we have so specially recorded, *Ezra* 1. c. 1. c. 6. c. 7. from the *words going forth*. Argu. 1.

Not the *first*, because it was the *first*, so much foretold of formerly by the Prophet *Esay*, of so famous Memory, and that *first* broke the Bonds of the *Jewish Captivity*. Who can with possible Reason suppose, That had no Interest in the *words going forth*, in which *Prophecy* gloried so long before-hand, that was even pointed upon by *Gabriel*, and from which the other *Decrees* were deriv'd, as is expressly mention'd in *Darius's Decree*, *Ezra* c. 6. compar'd with *Dan* 9. 21?

Nor can the *second Decree* of *Darius* be denied a place in it, which so united it self with *Cyrus's Decree*, that if either was the *word going forth*, both must be so; for tho they were distant in Time, they were one in Substance, and by it the *Temple* was built. D And

Ezra 7. And least of all can the *Decree of Artaxerxes* in his *seventh year*, be impeached as to this Right; for it was the perfective *Decree*, so liberal and ample, with such Peculiarities in it all along, that there is not a word in the whole but yields an Argument: It excells all that went before, and leaves no Room for any to come after; It carries a great Sense of God, revives all his *Statutes* and *Judgments*; It gives the last Hand of *Beauty*, as *Ezra* expresses it, to *beautifie the House of Jehovah*; and all this by the *Decree of the King, his seven Counsellors, and Great Princes*. Such a *Decree*, as there was none like it before it; nor after it any such. The *King* only writ *Letters* after it, to the *Keepers of the Forest*, and after that gave only a *Paroll Leave* to *Nehemiah*, without writing any thing: so that this must be the *Conclusive, Terminative Decree*, after which the *seventy Weeks* proceeded immediately.

Neh. 2. 8. By the *building and restoring Jerusalem*, we are to understand the *Temple* in the first and most eminent sense; so the *Enemies of the Jews* remonstrated to the *Princes of Persia*, because the *Temple* was the *Glory of the City*, and carried the *Building* of that with it: this therefore they accus'd, but the *Building of their own Houses* was quickly permitted. God upbraids the People therefore by *Haggai*, *Is it Time for you; Oh ye, to build your own Houses, and to let this House lye waste?*

Argu. 2. Now the *Temple* was said to be *finish'd* by the *Command of the God of Israel*, of *Cyrus, Darius, and Artaxerxes, King of Persia*, and does as it were point to the *Angels Embassy* to *Daniel* upon his *Prayer*, that the *Commandment was come forth*, that is, from *God*, and was to run, as a *Line of Time*, through these *three Kings*, who are every one nam'd, and the *Kings* between them comprehended in *Time*, but left out as to the *Building of the Temple*. The *Decrees of these three Kings* are most distinctly, and by this peculiar *History of Ezra*, given, as an *Explication of Daniel's Prophecy*, and *God's peculiar Care* over it; the want of which *Care over Antiochus's History*, argues him only a *Type of Antichrist*, to whose *Bible* his *Story* is rejected.

This

This then is the natural Order of the *words going forth*, by which the *Temple was built*. The original, and supreme *Commandment* was God's : The subordinate, and ministerial *Commandment* was of *Cyrus*, *Darius*, and after them of *Artaxerxes*, *King of Persia*, *Exr. 6. 14.* Which last is indeed *proleptically nam'd*, or before hand, but is so remark'd, *The King of Persia*, that he could be no other than that *Artaxerxes*, whose *Decree* immediately follows, *chap. 7.* the History of whose long Reign, and as long-liv'd Friendship to the People of God, makes so great a Figure in the *sacred Persian Story*. And although it must be acknowledg'd we have no Evidence from those sacred Records, that this *Artaxerxes* was the Son of *Esther* by the *Great Xerxes*, yet his long continuance to *restore Jerusalem* by his *Decree*, his *Letter*, his *Leave* to *Nehemiah*, first restoring it fully in its *Temple*, then in its *Wall*, lastly in its *Order*, and all with such a strain of *Piety*, Love to God and his Church, favours of such a *Descend*, and that God honour'd his Servant *Esther* with such a princely Son: however, his Education in a *Pagan Court*, the Interests of Government, the Permission of Providence to Things to go on in their own Course, the very Current of *Prophecy* in this second, *Persian Monarchy*, might surprise his *Prosclitism* to the Religion of the *true God*, and so he is no farther honoured in Sacred Story, than with that general notice he took of the *Laws of God*, and his *fear of his displeasure*: for why, saith he, should there be *Wrath against the Realm of the King, and his Son*; viz. from that God whom he solemnly styles *The God of Heaven*?

Neh. 2. 8.
c. 13. 6.

S E C T. IV.

Gives the proof, That the Time of the Words going forth was the first Seventy Five Years of the 2300 Evenings and Mornings.

Ezr. 4. 5,
6, 7.

HAVING now settled the natural Order of the *Words going forth*, and finding that it must needs possess such a distance of Time, as from the *first of Cyrus* to the *seventh of that Artaxerxes*, who succeeded a *Darius*, in his Decree for the *Building of the Temple* after the *Estoppage of the Building* in the *Reign of Abasuerus*, and in the *days of a former Artaxerxes*, and, as we shall see, of another *Abasuerus*, *Estb. 1.* I come now to offer proof, This Space was a Space of *seventy five Years*.

Argu. I.

Ezek. 16.
53.

The first Proof I derive from the chief Scope of the *Vision of the seventy weeks*, which was the Allowance of such a space of Time for *Daniel's People*, and *Holy City*, to continue such a *People of God*, and such a *Holy City*, until *Messiah came*, and *fulfill'd* all the *Types of the Law and Prophecies* concerning Himself; which could only be fulfilled during the *State* especially of the *Tribe of Judah*, till *Shiloh came*, and of the *Temple of Jerusalem*, and the *Worship* of it in its ancient State and before the rejection of it: So that, whereas often in *Ezekiel* and the other *Prophets*, the *Babylonish Captivity* and the *Desolation by the Romans*, are tack'd one to another; The *Waters or Ocean* is divided for these *70 Weeks*, and then They return and close again till the *End of the Indignation*, when these *Weeks* expire, ebbing back till the Flood by *Titus Vespasian* desolated All.

Before therefore these *seventy Weeks* could begin, *Jerusalem* must be *restor'd*, so far, as in its *Temple*; Its *Wall*, and its *whole Order* and *State*, must be returning within the *seven first Weeks* of the *70*, according to the *Prophecy*: Now what more probable Proportion, than just so many Years, as *Prophecy*

phesy hath so evidently destin'd for the Space between the Fall of the *Great City*, *Mystical Babylon*, and the *Restoration of all Things* in the *New Jerusalem*, which by the general view we may see, and shall farther see, is a Space of 75 Years added to 1260, and making 1335. This may be therefore an introductive Argument.

We see most demonstratively, The Time must be so long as from *Cyrus's* first Year, to *Artaxerxes's seventh*: now *seventy five Years*, according to the best *Chronologers*, is about such a space. That Grave and most Learned *Emendator of Time*, *Tho. Lydiatt*, who was very industrious in this very Joynt of Time, allows *seventy Years*, and others come nearer. If then in that great Maze of *Chronology* at this very Period, *Scripture* inspires so with the best *Timists* for *Seventy five*, we have reason to accept it; and that it does so, under the next and last of *Daniel's* Visions, we shall have farther Advantage to prove; in the mean time, It is no insolent Presumption.

That great Line of 2300 *Ev. Mor.* as we have found it, distributed so necessarily by *Prophecy* and *History*, giving space for *seventy five*, and no more, may stand as a strong Argument, That this was a space of so many, and no more: For when we find every way, this bids fairest to be the *Number*, and that for the ascertaining the Beginning of the *seventy weeks*, which can never else be determin'd, it is necessary some space must be determin'd, and no *Number* so fit as this *Number*, to make that *Word of Prophecy* so sure as to be more sure than *Eye-witness* it self. This principal Line so satisfied, compleats all proof.

It is not unworthy Observation, That when the whole space of the *Words going forth*, before the *seventy weeks*, for the restoring of that eminent State of *Jerusalem*, its *Temple* and *Worship*, and the first *seven* of the *seventy* for building the *Wall*, full of Clefts and Breaches, justly to be accounted restoring *Jerusalem*, the first by *solemn Decrees*, the second by some last sounds of those words of Decree; The Years of the

Argu. 2.

Argu. 3.

2 Pet. 1. 19.

Argu. 4.

Per-

A Scripture Line of Time.

Persian Monarchy for the Transaction of this whole Matter are just *seventy five*, as may be accounted.

Dan. 10. 1. v. 13.	Cyrus before the stop on the Building, 3 years. The Time of the Estoppage, 21 years.	Abasuerus Xerxes of giving Esth. 3. and reverting his Massa- Esth. 6. cing Decree, 13 years. 13. To Artaxerxes his Decree in Ezr. 7. his seventh year; 7 years. 8. To his Leave to Nehemiah, Neh. 25 years. 13. 6.
Ez. 6. 15.	Darius to the Temples first Finiture, 6 years.	

When therefore, They have done the *symbolical Service* of accounting the *seventy five years*, not otherwise accounted; The Time from the *Weeks Beginning* pointed out to *seven Weeks*, or 49 Years in the *Vision*, hath a Room allowed for it in the Story, viz. 25 years from the Decree in *Artaxerxes* his seventh throughout his Reign, which by all *Historians*, is agreed to be near forty six; and from thence Lett into the Reign of *Darius Nothus*, which seems on purpose nam'd to continue the 49 years current, for which there had been space, more than enough, if the Weeks had begun sooner, then *Artaxerxes* his seventh, and not enough, if they then begun without being Lett into the Reign of *Darius Nothus*, nor enough if they did not then begin, but at his 20th only.

Nehem.
12.
22.

Now it is enough known, Scripture thus improves its *mention*, or *not mention* of Things, its so much mention and no more, into *symbolismes*, and so may very well be suppos'd to do on these *Persian years*. For it minds not *Heathen Chronology*, but to some great purposes; I shall give one Instance among others, and it is that most visible one of *Melchisedec*, who in *Shem* standing at the Head of the second Roll of *Patriarks*, without *Father*, *Mother*, Beginning of Days, or End of Life, is so represented, by vertue of this *Symbolism*. *Hebr. 7. 3.* Compare with *Gen. 11. 10.*

Arg. 4

A Scripture Line of Time.

31

Arg. 4. There is nothing more evident, then that the *Restoring Jerusalem* in its *Temple*, and the *BUILDING* of the *Wall* are two most distinct Things, both in *Daniels Prophecy*, and in the History of *Ezra* and *Nehemiah*; so that they cannot be confounded either in the valuableness of their Character, or in their Time.

One, *viz.* of the *Temple* is most distinctly recorded by *Ezra*, the other by *Nehemiah*, The one is call'd a *Reviving* to *lift up the House of our Lord*, and to *repair the Desolations thereof*, and this he calls giving a *Wall* in *Judah* and *Jerusalem*; The other is call'd by *Nehemiah* *repairing the City of his Fathers Sepulchres*, which was no Dissimulation of the Intention in more acceptable Words as some have thought; for no such needed to him, who had given so munificent a Decree for the *Temple of the God of Heaven at Jerusalem*. That of the *Word going forth* for the *Temple* is before the *Weeks*. That of the *Wall* is within the *Weeks*, and so of *Nehemiahs* leave to settle the Order.

Ez. 1. &c.
Neham. 2.
&c.
Ezr. 9. 9.

And yet all these are so united in the common Interests of *Jerusalem*, and in some Air of the *Word going forth* for them, so that there may be most fitly from the real Line of the *forty nine years* for *building the Wall*, so far as it is given in *Number*, a Communication of a symbolical Line, according to the Years of the *Persian Monarchy*, so as that 75 may be collected from the whole *Number*, even as the *word going forth*, that is proper especially to the *Restoring the Temple* is communicated also to the *Royal Letter*, for *Timber to build the Wall*, and the *word of Princely leave* for *Nehemiahs* going up to settle the Order; so that from the words first going forth to the Time within the *Reign of Darius Nothus* may be conceived a Line of the whole *word going forth* before the *Weeks*, and to the end of the *seven weeks*, *viz.* of 75 and 49 years which is the Point to be made good.

S E C T.

SECT. V.

Of the Seventy Weeks themselves in brief. On Dan. 9. 20.

THis Line of the *seventy Weeks* is not only so generally allowed and agreed by all *Christian Interpreters*, but also insisted upon, as a most fundamental, demonstrative, and undeniable Proof of *Jesus Christ the true Messiah, come in the Flesh*, against the perverse Obstinacy of the *Jews*, that I shall not levy any Argument for the proof of it; nor say more for the Definitiveness of it to 490 Years, than that the distribution of it into *seven weeks, sixty two weeks, one week*, and that *one week* into a *half week*, and a *half week* cannot possibly stand, but in a most certain Determination of Time to greatest exactness.

Nor is it possible to be disputed, when those *Years* end, or what Situation they have in Time, since they run so undoubtedly in the *first half* of the *last Week* to *Messiah* being cut off, and to the *causing Sacrifice to cease* by the *Sacrifice of himself*, and in the *last half Week* to the *confirming the Gospel Covenant* with many; at the end of which, the *Jewish Nation* was rejected, and their former *Desolations* in *Babylon* *reflow upon them*, and cover them with the *Ten Tribes* in a general Cessation of being *God's People* or a *Holy City* any longer.

* And viz.
from Building the Wall
Times with
Straight-
ness or in
Trouble.
v. 25.

The *seventy Weeks* then are divided into the *seven Weeks* of building the *Wall* after the *Temple restor'd*; * *sixty two Weeks* of *Troubles* allowing some lucid Intervals; of which *Antiochus's Tyranny* must be allowed a principal Instance: on which, as a Type, is founded the *prophetical Symbol* of *Antichristianism*. Then comes the *half week* of *Messiah*, of *finishing Transgression, making an end of Sin, making Reconciliation for Iniquity, bringing in everlasting Righteousness*: All which Expressions, I look upon as an exuberant setting forth the Absoluteness, Perfection, and highest Effect of that one Sa-

Sacrifice which Christ offer'd once for All, by which he hath for ever perfected them who are sanctified; by which, Jewish Sacrifice and Oblation was made to cease, even by the offering of himself by the Eternal Spirit, as a Lamb without spot, effectively purging the Conscience from Guilt of dead Works, to serve the Living God; which Sacrifice, in the Revelation is translated into that Propriety and Peculiarity of Expression, The Lamb, slain from the Foundation of the World, Rev. 13.8. and the corrupting and annulling that Supreme Point of Christian Religion, and the Service founded on it, and regulated by it, according to its own Purity, Simplicity, and Transcendency, free from idolatrous Defilements, is a Cardinal Point of Antichristianism, and a most proper Sense of taking away the daily Sacrifice; of which I am often to make mention, and desire that from hence it may be carried all along with the Notion of the daily Sacrifice, (though mentioned but this once.) even this Sacrifice of Daily or Eternal Vertue.

The sealing Prophecy, and Vision, is not only the Ratification and confirming all Prophecy by finishing of it, as Christ declar'd, *It is finish'd*, so far as was requisite to that coming of Christ into his Mediatory and Redemptory Kingdom; but signifies also the sealing of Prophecy at that present Time, so, as that the second Coming of Christ into his glorious Kingdom should not at that Time be, but run through that course of sealing first, during the Time of the seven Seals, then during the Time of 144000 sealed, then during the seven Thunders sealed, under which Sealing we yet must remain these next following Ten Years: Then all Things shall be finish'd spoken of in that yet sealed Prophecy for the Glorious Kingdom of Christ, till those two words of Finiture are pronounced, *It is done, It is done.*

Yet notwithstanding This, The most Holy is Anointed in his Resurrection, made Lord and Christ, the true Messiah, even by Him who said, *Thou art my Son, this day have I begotten thee.*

A Scripture Line of Time.

The *Covenant of Grace in his Blood*, and the *Sacrifice of himself*, He *Confirms* for *one Week*, viz. the *First* half week by *himself*, For so it *began to be spoken by the Lord*, and then it was *confirmed by them that heard him*. Heb. 2. 1. &c.

To which the *Body of the Jewish Nation*, being so heinously *Enemies*, first in *cutting off Messiah*, then in *relisting all the Ministry of his Apostles*, and *persecuting them to the Death*. The *Flood of Desolations* returned upon them, by that very *Roman, Power, People, and Wing of Idolatrous Abomination*, and *Desolation*, that they *invoked for the Death of Messiah*, and so they remain, and shall remain *desolated till the End* of that *Indignation*, during the *Times of the Gentiles*, till that *City, spiritual Sodom and Egypt*, in which *our Lord was Crucified*, shall be *burnt with Everlasting Burnings*, and the *Captivity* never be *returned*, till the *Captivity of the Old Jerusalem*, the *bloody, and filthy City* be *returned*, which shall never be; for the *New Jerusalem* shall *come down from Heaven*, and constitute a *Holy City* below. Ezek. 16. 54.

Remark. This *Richest Line of Time*, laden with the *Redemption of our Lord and Saviour Jesus Christ*, invites us to it self, with *admiring, and adoring Thoughts*, and commands the *World to Kiss the Son with a Kiss of Homage and Obedience*: Great *Occasions* derive agreeable Names, *Daniel* is therefore suitable to the *Vision* call'd a *Man of desires*, or *belov'd*, expressing the *infinite Love*, from which *Redemption*, flows, and which it begets in us back to *God and Christ* with *vehement Passions of Desire*. And he is not only call'd so in this *Vision*, but ever after it, to shew the *Honour* put upon him by it. Dan. 10. 11. 19. And as *this Vision* stands in this *Prophetick Line of Time*, it ensures it to us; For as at the *fulfess of Time*, *treasur'd up in it*, *Christ* came against all contrary *Appearances*, against all the *Indisposition of the World to receive him*, and the *Indesert of so Divine a Condescension*; He came according to the *sure word of this Prophecy*, *Determining him as to the very self same day*, in comparison of which the *Transfiguration* before the *Apostles*, as *Eye-witnesses* was

was less sure, according to this he came, and did not tarry ; and though his *Transfiguration* remonstrated his Right, yet it was in private ; His *Decease* as a *Cloud* receiv'd it, and though vindicated by his *Resurrection*, yet the *sitting down* on the *Right Hand of the Majesty on High* was on the *Throne of his Father*, He shall sit on his own *Throne*, The *Father will shew him whom the Heavens yet contain and Hide*, the *Transfiguration* was an earnest of it, and does assure it ; yet we have a more sure *Word of Prophecy*, unto which if we take heed and pursue its Conduct, as a *Light in the dark*, and obscure, the fuliginous and dusky State of the *Apostacy*, it will bring us to that *bright Morning Star*, as the *Wise Men* were by a *lesser Star* led to this *Morning Star*, even to him, who as the King of his whole Church is to be acknowledged with those Presents of *Gold, Myrrh, and Frankincense*. Whatever most speaks Royalty, Dignity on his part, Love, and Obedience on ours ; and he will return it a *Thousand Fold* by shewing himself, and exalting us to the *Mountain of Spices*.

Matt. 2.

Cantic. 8.
ult.

SECT. VI.

Brief Remarques on Daniels last and largest Vision are made, from part to part. c. 10. c. 11. c. 12.

THis last, and longest of *Daniels Visions*, I shall most briefly pass over, Because the chief Things in it, that concern the *Kingdom of Christ*, have either been already given, and are here recollected with some Explanations, or the *Line of Time* to Christ is just Travers'd, especially to introduce the *End* ; or else when it comes beyond the *Weeks*, the *Death*, and *Resurrection of Christ* ; Things are gone over again in the Evidence, and clearness of a *New Testament Prophecy* ; yet sundry things of greatest Use, and Remarque, to the fuller understanding of what went before, and is to follow, will arise to us.

This last and longest *Vision* measures more particularly and distinctly the whole space of the 2300 days, abating the two or three first years of *Cyrus*, and so brings down Time to the *End*, so as that from the *sealing of Prophecy*, at the *End* of the first *half* and the last of the *seventy Weeks*, Lines of Time are given, the First implicitly along the Time of the *sealed Book* to be *open'd* in its *seven Seals* in the *Apocalyps*; Or in express *Numbers. viz.* the 1335, which just at the end of the *seventh Seal*, begin in the *Trumpets*, and continue until all *Finished*, or, IT IS DONE, IT IS DONE, and so arise to *One thousand three hundred thirty five years*.

This *Vision*, according to the Pleasure of the infinitely wise Spirit of *Prophecy*, varies from the precedent in this, That it is rather *Enigmatical* in vail'd and covert Expressions, then
 Dan. 2. *Iconical*, or by way of *Imagery*; The first *Vision* was perfectly an *Image*, whose *Anatomical* Distributions by the *Head*, the *Arms* and *Breast*; the *Belly* and *Thighs*, the *Legs*, *Feet* and *Toes*, distributed Time: The second *Iconiz'd* by *four Beasts*,
 c. 7. had a Line of Time, in the Cypher of Time, *Times*, *half a Time*, apply'd to a *little Horn of the fourth Beast*: The third
 c. 8. pourtrays *Three Beasts*, and makes a *little Horn* of the *Third* of them, a *Type* to the *little Horn* of the *fourth Beast* of the former *Vision*, and the *Veil* of a *Type* being thrown over, There is a Line of 2302 Days drawn out by the Action, of the *Type** bearing some Resemblance, both in Action and Duration (of Time *naturally* and not *prophetically* understood) to that *Anti-typical little Horn*; It is drawn, I say, to the *Kingdom of Christ*, rising on that *little Horns* Ruine at the End of the 2300 *Ev. Mor.*

* Antiochus Epiphanes.

The State of the four *Monarchies*, in the *fourth* of which the Kingdom of Christ *breaks* the whole *Image*, is much the same in the main, in this *Vision*, as in the former, The *Anti-christian King* is guilty of the same *Blasphemy* against the *God of Gods*, or the *Lord of Lords*, and *King of Kings*, as in the former *Visions* against the *Prince of Princes*, and the *most high*, and lastly the same Date of Time, *Times*, *half a Time* is applyed

plied to him: yet notwithstanding there are some peculiar Things which this Vision carries all along upon the whole Line of the 2300 *Ev. Morn.* by way of farther Explication, as also of the excellent *Vision* of the *seventy weeks*, and of the *Word going forth* before it: which *Vision* of the *seventy weeks* most resembles this *Vision* in this, that it is rather a *prophetical History*, than *Imagery*.

The prefatory Description of Christ hath several Magnificencies of Presence, like those *Revel. 1.* and also *Dan. 7.* wherein the *Divine Nature* of Christ appears in his *Mediatorship*. But in this they differ from the Majesty of Christ, as on his Throne, wherein *Ezekiel's Visions* exceed, and for the sake of which He is so often honour'd with the Title, *Son of Man*, so peculiar to *Christ's Kingdom*, and wherein *Daniel* came nearest in the *Vision* of the *Sanctuary cleans'd*, and the *Corrival to Christ's Princedome broken without hand*, at the end of the 2300 *Ev. Morn.* All which shall be then fulfill'd in the State of the *Jews* restor'd, of the *New Jerusalem* and the *Kingdom of Christ*, *Rev. 20. 4.* and therefore there he is peculiarly call'd *Son of Man*, as before noted.

To shew it measures the same Time, as that of the *Ev. Mor. Daniel*, is much in the same manner affected: It begins in its very Date, near the Beginning of the *Persian Monarchy*; it runs most evidently to the same *End*. And having now made these general Remarks upon it, I come to observe what is most particular in it, in the way of a short *Elenchus*, or Table of it.

1. It is peculiar to this *Vision*, that tho Christ calls to mind in it His supreme Assistance to His, at the *first Year* of *Darius*, who to distinguish him, is call'd *Darius the Mede*, and of the *Seed of the Medes*, at the very Entrance of *Cyrus's Persian Monarchy*; yet his *third Year* is the critical and precise Date of it; for then that wonderful and unexpected stop upon so *Royal a Decree* by the divine Permission was made, shewing the leisurely Progresses of the *divine Kingdom*, and, as is most probably conceiv'd, *Cyrus in his third Year* making
fo-

Ezr. c. 3.
compar'd
with c. 4.

foreign Expeditions, *Cambyfes* or *Artaxerxes* his Son, was left *Viceroy*; upon whom the *Enemies of the Jews* gain'd so far, that though they could not plainly command a Cessation, yet by Sleights and Artifices, They eluded the Decree, and frustrated the Work all the days of *Cyrus*.

But *Cyrus* being dead in the days of the proper Reign of *Artaxerxes*, or *Cambyfes* the Son of *Cyrus*, the *Adversaries* of the *Jews* writ to him, and obtain'd his Edict against the Progress of the Building. And in the Reign of *Ahasuerus*, in the beginning of his Reign, wrote they also an *Accusation*, and still prevail'd.

Ezr. 4. v.
5, 6, 7.

Now by *Ahasuerus*, I understand the *Counterfeit Smerdis*, whose Reign being very short, it is said, In the beginning of his Reign: And by *Artaxerxes* I understand *Cambyfes*, who reign'd indeed before *Ahasuerus*: yet the *Sacred History* intending a fuller Account of the whole matter, gives first the general Account, that all the days of *Cyrus* the Work was frustrated; then takes in *Ahasuerus* first, because his Reign was short, and then gives the true Series of Things in *Artaxerxes*, who was first in the days of *Cyrus*, possess'd against the *Jews*, and suffer'd an artificial Impediment of them. When he came to Reign, he laid a Prohibition on their Building. When *Ahasuerus* began to Reign, after the Death of *Artaxerxes*, the *Jews*, upon that change, attempted to revive their Work, but on Letters to *Ahasuerus*, by their Enemies, were still prohibited. At the Reign of *Darius* being twice discouraged, they lay still, till arous'd by *Haggai* and *Zechariah* the Prophets, and confirm'd by *Darius* in a new Enterprise, they begin the Work again.

That which justifies this, as the True Order, is, That the *History* expressly tells us, upon the Letter to *Artaxerxes*, The work ceas'd, and that it ceas'd till the second Year of *Darius* the Persian, all the Days of *Artaxerxes* *Cambyfes*, all the short Reign of *Ahasuerus*, or the *Counterfeit Smerdis*; Under *Artaxerxes* then, it began to cease; and till then the Cessation continued. And thus often, *Sacred Story* postpones that, on which

which it intends to place the full and largest Accounts, and therein directs the true Order yet ; As here, *Artaxerxes* is postpond to *Abasuerus*, although before him.

And of this Delay of the *Building*, the Space otherwise unknown, is made known in this *Vision* by the *one and twenty days* Resistance Christ found from the *Angel-Prince* of *Persia*, against whom *Michael* the *Angel-Prince* of the *Jews* stood with Christ.

Now these *twenty one days*, viz. *days for years* ; for what could *twenty one days* Resistance signifie to such a stop of the *Building*, if naturally taken ? *Daniel* observ'd a *symbolical Fast* ; *three weeks of days*, a *day for a year*, as *Ezekiel* observ'd on each side ; so that it is true, *The weeks of days* do distinguish those *weeks of days* from the *seventy weeks of years*, and yet they are a *Type of twenty one days for years* also : so that here we have an Explanation of so much Time as the stop of the *Building* amounted to, as so many years of the *Persian Time*, as was before explain'd of the *Word going forth*, and it justifies that Account so far towards 75, where it is possibly most needed.

2. Here we have also the Intimation of the whole *History of Esther*, as pertaining to the *Decrees* of the *Jews* Destruction and Deliverance, compris'd in the short Note of Christ's speedy dispatch of this *Vision* to *Daniel*, and returning to fight for the *Jews* with the same *Angel prince of Persia*, who, Zec. 3. 1. as *Sathan*, stood at their right-hand to resist them, and this Reason to believe, That *Abasuerus* was *Xerxes*, who was the *fourth King*, richer than all the former ; viz. In compliance with that Character, *The History of Esther* thus describes him, This is that *Abasuerus* that *Reigned from India to Ethiopia* : Esth. 1. 1. and according to best *History*, He was the *fourth* to the *three* from *Cyrus* ; for *Darius* being of the *Seed of the Medes*, and the *Mede* is not accounted among the *Persian Kings*, the *Three* after *Cyrus* then regnant, are *Cambyfes*, *Smerdis*, *Darius Hystaspis*, and *Xerxes* the *fourth* ; who as stirring up all against the *Realm of Grecia*, near the very Time of the *Jews* *Dan-*

A Scripture Line of Time.

Danger, (as Christ signifies by the *King of Grecia coming* when he return'd to *fight with the Prince of Persia* concerning *Haman's Decree*,) laid the Foundation of that War, *Alexander the Great*, a Prince doing after his own Will, pursued so as to put an end to the *Persian Monarchy*, and the *Grecian* succeeded.

And this I have treated the more largely, because it confirms and farther clears what hath been said of the *Words going forth*.

3. This *Vision* being drawn out of the *Scripture of Truth*, that is, out of the former *Visions of Daniel*, which can be only supposed *Scripture of Truth* in relation to these things. The *Vision*, I say, passes on to the Successors of *Alexander*, and especially stays in the *King of the South*, and the *North*, the *Egyptian*, and *Græco-Syrian Kingdoms*, the *DHIL-KARNAIN* or *two Horns*, as the *Mahometans* call it, or as this *Prophecy* also, the *two Thighs* of the *Grecian Empire*, in whose *Motions* the *62 weeks* ran, and the *Troubles* of the *Jews* were, as *Historians* observe, most concern'd; but especially as *Types* of those after-Kings of the *South* and *North*, to which the *Prophecy* tends.

Cap. 10. 21.

Cap. 11. 5.
&c.

For in that *Acarith* of the *Grecian Monarchy*, as the former *Vision ch. 8. v. 23.* expresses it, that *long after part*, the *King of fierce Countenance*, and *understanding dark Sentences*, arose, viz. in the Time of the *Southern Saracens*, Heirs of the *Egyptian Potentacy*, and the *Northern Turks*, Inheritors after, of the *Grecian Empire*, to which the *Prophecy* especially directs it self; so leading on also the space of the *Weeks* to the *Roman Empire*, till all things went forward to the *Antichristian State*; wherein these three principal Things are especially in our Eye, that are prepar'd to clear to us the *Apocalyptical Prophecy*, into which this of *Daniel* Disembogues it self.

1. The Confederacies betwixt *Antiochus*, and the *Apostatizing Jews* are lively set out, as very prophetically descriptive of the *Gentiles*, and the other *Beast*, first preparing for and after conspiring with the *Grand Beast* of the *Revelation*, and so by

by all manner of Arts: corrupting the Minds of Men into the *Apostacy*, that the *daily Service* of God may be *taken away*, and the *Abomination*, that *maketh desolate*, establish'd in its place: and as They, who in the Days of *Antiochus* fell under that *Tyranny* by Sufferings, and would not accept *Deliverance* that they might obtain a better *Resurrection*; (for even then the *End* was known, and was for an appointed *Time*;) even so the *Witnesses* and *sealed Servants* of God were in the same manner resolv'd not to defile themselves, but were *purified*, and *made white* by *Sufferings*, for the Glory of that *End*. And thus in this *Vision*, these shaded Lines of the *Gentiles* and the *other Beast*, not given in the former *Visions*, are now given, and the *End* vigorously represented, as encouraging the Saints of God in their Opposition to those Corruptions.

Heb. 11. 35

2. The Agency of the *Antichristian King* is more fully set out in some Particulars, that had been given some not at all, some not so clear as before, as in these three things.

1. We have the *Exaltation* of himself above all *Magistrates* or *deputed Gods*, every *excellent* or *August Name*, that calls for civil Worship and Reverence, according to God's Ordination: so the Apostle out of this very Prophecy describes him. 2 *Thess.* 2. 4.

Properly
the Name
of August
Majesty, as
Acts 27. 1.

2. His marvellous Pretension to be the *Vicar* and *Viceroy* of *Christ on Earth*, in so absolute and immediate a manner, as to swallow up Christ's own true Power. This is a speaking marvellous Things against *Christ, the God of Gods*, or supreme Prince; an opening his Mouth in *Blasphemy* against the most High, because such a Power is a *Blasphemy* against Christ's Divine Power: for it is to sit in the Temple of God, as God, showing himself that he is God.

3. His Prohibition of *Marriage* is shaded under the Not regarding the Desire of *Women*, taking it either as what *Women of Vertue* and *Honour* desire, *Marriage honourable in all*, or *Mens lawful Desire* of *Women* in that Estate of *Honour* and the *Bed undefiled*, in Detestation of *Concubinacies* and *Stews*: and this Prohibition yet is on the pretended Accounts

of *Virginity*, and immoderately honour'd single Life; but indeed for base Advantages of Riches and Power; to which those Pretences are made serviceable, while in the mean time all Impurities, even the *Deeds* of the *Nicolaitans*, are so allowed, as to be made a *Doctrine*. Thus the Apostle also brands the *Apostasy* as *forbidding to marry*; 1 Tim. 4. 3. compar'd with Rev. 2. 14.

4. The *Idolatry* introduc'd by him, formerly unheard of and unknown in the World: an Idolatry committed under the Pretence of honouring *Saints* and *Holy Angels*, the *Mother of Christ*, and even *Christ*, the *Spirit*, *God*, the *Trinity*; Names, the lowest of which are indeed of true and real Honour and Excellency, according to the Scriptures; but as thus manag'd, A *Blaspheming God*, his *Tabernacle*, viz. The whole Worship of the Gospel, call'd after the Language of pure *Israelitism*, His *Tabernacle*, and them that dwell in *Heaven*, *Saints* and *Angels*, who are especially thus *blasphem'd* under the Name of *Worship*, by putting upon them the Notion of *Patrons*, *Patronesses*, *Defenders*, *Tutelary Powers*, *Presidiary*, *Munitionary*, or *Municipal Saints*; which is such a new *Host of Heaven*, such a new way of *Idolatry*, so proper to this State of *Antichrist*, as in just Propriety to be said, A *God*, that his *Fathers*, not only of the *Roman* Ancestors of the *Beast*, but even his *first Father of Babylon*, *Nebuchadnezzar*, had not known, a *God* strange to the whole *Ancestry* of *Idolaters*, that it is most fitly and lively express'd by the *Prophecy*: The *Silver*, *Gold*, *precious Things*, with which their *Shrines* are honour'd, Their *Presidency* over such Countries, the *Land* or whole Territory of the *Beast* being divided to them for gain, each *Saint* in his proper District or Division, and so as to bring in *Gain* most advantageously. And all these are thus honour'd upon the Account of a Supreme over them in Name and Title, however often not only equal'd, but even submitted under them in Veneration and Resort, as we know the Name of *CHRIST* bears up the whole weight, and yet is not only competitor'd by such or such a Saint,

Saint, in such a place, or as they speak by our *Lady*, but even by that very sort of Idolatrous Worship of Christ eclips'd and drowned. And all this was fulfill'd, especially from that War concerning the Worship of *Saints* and *Images*, 725 or 26, at the famous 666, as is after to be shewn.

Now the Pourtray of these Things is admirable in this propheticall Table, and the Travers from the God, who is superiour, that is, *Christ*, to the whole Gentry of *Saints*, in such a confused manner, as the Text gives it, The *Maxxim*, and the strange God whom he shall acknowledge, and encrease with Glory, and shall cause them to rule over many, so passing out of one into another, that the very Frame of the Context does above all Expression, by the Elegancy of the Schema, exquisitely present it, and it hath been with wonderful Fidelity expounded by that ever to be acknowledg'd *Dumvirate* of Propheticall Interpreters, Dr. *More* and Mr. *Mede*.

5. It is very extraordinary in this Prophecy, that upon this very Idolatry, and at the very Time when it was contest-ed by the *Iconoclastick Emperours*, so profess'd Enemies to *Images*, and *Worship of Saints*, and yet sanction'd by the second Council of *Nice*, however palliated by that of *Frankford*, which Palliation is yet abhorr'd, and the Truth of the History of that Council decried at this Day; At that very Time the *Mahometan King of the South*, by the *Saracens* or *Locusts*, and after the *King of the North*, the *Turkish Horsemen* according to the Military Language of *Daniel's Time*, with his *Chariots* and *Horsemen*, like a *Whirlwind*, and with his Gallies or *Ships* pass'd and overflow'd. And this, in the same order, the *Apocalyps* after describes; and at the same Degrees of Elevation: The *King of the South* first does but push; he torments and hurts, but does not kill or swallow up in Conquest: The *King of the North* comes after, and does overflow and pass over; and inherit a great part of the *Antichristian Territory*, as the *Beast* would have it; that is the *Grecian Empire*, and yet leaves to the *Beast* his proper *Bestian Demosne* still:

Cabbasus.
Notitia
Ecclef.
p. 314.

for the sake of which *Mahometan Kings of the South and the North*, as well as to draw a *Line of prophetick History* upon the *sixty two Weeks*, from the *Wall built to Messiah*, There is so much said of the *King of the North and the South*, the *Selencidean and Lagidean Potentacies* in the *Prophecy*.

6. It is very observable, after a Description of the very great Conquests and vast Tracts of the *Turkish Empire*, v. 42. &c. given, His *End* is foretold upon the *Mountains of Tzebi*, or the *pleasant Holy Land*; and from thence the *last end of Things*, and the *glorious state of the Kingdom of Christ*, in the *Lustre of his Saints*, and the *Shame and Contempt of his Enemies*, seems to be given; and not from the *breaking the Image* in the *Bestian State* of it; which both here and in the *Revelation* is the most definite Thing that can be, that the *End* should be so plac'd on the *Beast*. These two Considerations yet will make a perfect Reconciliation of that Objection.

1. That indeed, The *End* of Things is not given from the *Turkish End*, but from the *Day of great Trouble*, such as never was since there was a Nation. Now that Day of Trouble is the same with the *Battel of Armageddon* under the *seventh Vial*. The *Turkish Power* therefore coming to its *End*, and none helping it, is under the *sixth Vial*, poured out upon the *River Euphrates*, that the way of the *Kings of the East*, the *Jews* upon the *Mountains of Tzebi*, might be prepar'd, where the *Turk* receives his final Overthrow, except the last Remainers of him rallied from this Fatal Blow, on the *Mountains of Tzebi* may be congregated by the *Spirit*, like a *Frog*, (that shall immediately after it go out of the *mouth of the Dragon*) to the *Battel of Armageddon*, upon which immediately follows that *Resurrection* describ'd in the *Glory of the Saints*, the *Ministers of Divine Truth*, who have turn'd many to *Righteousness*, in an Excellency, and the *Enemies of Christ* rising to everlasting *Shame and Contempt*, according to *Dan. 12. 1, 2. &c.* and *Revel. 20. 4. &c.* to v. 7. Where we may observe the use of the Word *Many*, to shew, there is

Dan. 12. 1.

Rev. 16.
16. &c.
v. 12.

is another Determination of the *Future State* of Mankind at the end of the 1000 Years; both of them *written* in the *Book*, and whose Names are not found in the *Book of Life*: compare this with *Apoc.* 20. 15.

From hence therefore, compar'd with the *Turkish Woe* going off at the end of the *sixth Trumpet*, *Rev.* 11. 14. It seems most probable, but I dare not in Particulars be too definitive; There is a reducing of the *Turkish Power* at that *Trumpets* end sending it to *Euphrates* from whence it came at the Beginning of it; and a DE-PORTING it from *Constantinople*. At the sixth Vial there is a *drying it up* in his proper *Euphrates*, in some Encounter on the *Mountains of Tzebi* or *Judea*; and what *Mahometan Tail* may remain, shall be wholly cut off at *Armageddon*, when neither *Head*, nor *Tail*, *Tyranny*, nor *False Prophetism*, to hurt with, shall be left in the World.

2. After the *End* had been thus given leading from the *sixth Vial* to the *seventh*, Then the true orderly native course of that *End* is drawn within its proper Channels and Successions of *Prophetic Time*; as is now in the next place to be demonstrated upon this *Danielian Prophecy*.

SECT. VII.

Of the whole Line of Time from the Resurrection of Messiah, unto the Time of Blessedness in the Lotts of the New Jerusalem, and its Royal Priesthood: On Dan. 12. v. 4. &c. to the End.

After the full and ample Discovery, according to the Allowance of *Prophecy*, of the State of the *Honourable Resurrection* of the *Servants of Christ*, and the despicable *Resuscitation* of the *Wicked*, inclusive of all *Misery*, follows the *Delineation of Time*.

Imme-

Immediately upon this Declaration of this *Resurrection*, Christ commands *Daniel* to *shut the Book*, and *seal* it to the *time of the End*; which *End* must be that *End*, *When many of them that sleep shall so awake*. But in regard of the *Laxitude* of the Expression, [*The Time of the End*] we must understand, The whole Time from *Christ's Resurrection* to *this Resurrection*, is call'd *The last Time*, *The End*, *The End of the World*, *The last Days*, frequently in Scripture; All Progresses in which Time are still yet nearer the *End*, and so more the *Time of the End*, and the *last Days*, than the former Parts are. This then being first conceiv'd; Under some *sealing*, more or less, The *Book* must continue till Christ says, *Seal not the Sayings of this Book, for the Time is at hand*; relating just to the Time of the *Vials*, when the *Kingdom of Christ* was not only entred, and *proclaim'd*, and all Things were in *finishing* in the *seventh Trumpet*; but the *Time of the Dead*, that *they should be judged*, was nigh: when the *Voices* had now prepar'd for the *Vials*, and the *Thunders* then were *unseal'd* for the *Vials pouring out*, *Rev. 22. 10.*

And this agrees with the *sealing Vision* and *Prophecy* at the very *cutting off of Messiah*, altho there was a Time of farther Tryal of the *Jews*, the *last Half-week*, yet it was then indeed *seal'd*, the *Jews* having rejected and *crucified their King*, who yet even by *Pilate's Inscription*, in *Hebrew*, *Greek*, and *Latin*, [*This is the King of the Jews*,] by his *Resurrection*, *Ascension*, and *sending down the Spirit*, was *Anointed*. But till the *End of the Indignation*, The *Prophecy of his Kingdom* was *seal'd* from its *Glorious Appearance*; altho this *Sealing* had several *new Sealings*, after some partial and momentary Discoveries of the Kingdom; which are most necessary to be here understood, and carried all along.

It is most evident, It was here *seal'd*, and answerably in the *Revelation, c. 5.* It was a *Book seal'd with seven Seals* when Christ took it, at his very *Resurrection*: and though the opening the first Seal was a Publication of his *Kingdom* to the *Jews* and *Gentiles*, and he went out conquering and to conquer, after

after the opening the first Seal; yet it could not then appear, for there were six Seals still upon it; Now these Seals carry most evidently, as we shall see, a Course of 400 years from the last half week, when the sealing was complete in the final rejection of the Jews; For the first Seal opened, and the Gospel not received by the Jews, the rest had greater Force of Sealing, which Sealing yet was determinately made at the very Death of Christ, and the Indignation upon that Parricide; And though these Seals carry a Course of Time, yet condecant to the Type of the great secrecy of the seven Seals, There is no express Line of Time drawn till the Kingdom of Our God is celebrated as come after the sixth of the Seals opened, and the seventh also opened as completing that whole Vision of the manly Birth, Caught up to the Throne, and the Dragon cast down, Revel. 12. in Theodosius the Great's last Victory over Heathenism, as we shall see in those Visions.

Rev. 12.
10.
compar'd
with c. 6.
12. c. 8.
3. 4.

But then immediately at the sixth Seal, as it were by way of prevention of the Kingdom of Christ, breaking out at the seventh; The 144,000 were first sealed, and this was such an obscuring Christ's Kingdom, under the Apostasy, That the Lines of Time were according to the Decency of the Type concealed till the Thunders uttering their Voices, and the Book opened. Apoc. c. 10. c. 11. without which Apocalyptick Lines, these Numbers of Daniel could not be understood.

c. 7.

So till the End, viz. the seventh Trumpet, finishing all, and the Kingdom of Christ proclaim'd, there is a continuance of this sealing, in some Degrees, even till the Thunders unseal'd. Chap. 14.

But yet there are convenient Notations of Time along the Seals, For every Event upon their opening leads us demonstratively enough from Time to Time, and that general Character of this First space of Time of the Seals, after Christ's Resurrection, is most significantly imprinted by that Motto, Many shall run to and fro, and Knowledge shall be increased, which was so notably fulfill'd in the Apocalyptical Ministry it self, and after that, especially during the Three following Seals

Dan. 12. 4.

Seals in those *Gospel Voices*, of a yet continuing *Apostolical* Ministry, though inferior to the *Apostles*, and daily growing flatter, but still saying *Come and see*, All labouring to have then proclaim'd Christ's Kingdom. For so *Come and see* imports all along c. 6. till the *Fifth Seal*.

Christ having now commanded the *sealing of the Book*, with that Latitude, not, to the *End*, but to the *Time* or whole *Current* of Time to the *End*, The *Two Angels* on either *Bank* attending Christ, the *Man in Linnen* upon the Waters of the great River *Hiddekel*, as in the Preface. c. 10. v. 4. These two by divine Ordination from that very word [*The End*] start this Question, *Unto how long the End of these Wonders & viz.* That *End*, until, the Time of which Christ had just now signified *The Book was seal'd*; To this Christ is pleas'd, intending to reveal this Course of Time to his Church by *Daniel*, to return an answer in the very sight of *Daniel* by *lifting up both his Hands to Heaven*, and swearing by the *Eternal Being*, *living for ever*, to whom all Time is but as the *Drop of the Bucket*. That there should be *Time*, *Times*, *half a Time*, for the scattering of the holy People, or the *Womans being in the Wilderness*, which is the *Apocalyptick Comment on it*, and when that was accomplished, According to the Correspondent Oath in the Revel. c. 10. *All these things should be finished in the Days of the seventh Trumpet*. Now it is most observable Christ gives an answer by this Oath, not of the Time from the *End of the Weeks*, or at his *Resurrection*, but from the Time of the *Seals opened*, confirming that sealing the Book to make a Line of Time in its *unsealing*; For who can think *Time*, *Times*, &c. were together with the *Seals*, seeing those three *Times* and *Half* are so plainly given after the *Seals*.

But because the *Divine Spirit* knew, that neither could the Cypher of *Time*, *Times*, *half a Time*, be truly discyphered but by it self, and that the *Half Time* would open in some appearance of the *Kingdom*, and that this very Oath, that now Lett out this Time, would be revers'd upon it, at that very propheticall Juncture, *Daniel* is mov'd by the same Spirit,

viz. as not enough intelligenc'd by this Oracle to desire a further Divine Responsal. *I heard*, saith he, *but I understood not*; and therefore I said, *Lord, what the End of these things?* Upon which, Christ declares first a second *sealing*, and discharges Daniel from farther Attendance in this matter after this last Oracle given him; *v. 9.* which is again repeated *v. 13.* *Go thy way Daniel*, saith Christ; [that is, *the way of all Flesh, or Dye at thy Time,*] till *Thou stand in thy Lot at the end of the Days.* Not the *Book* now, but the *Words* referring to the *Thunders Utterances*, and the *Words* within the *open Book*, are *seal'd*, or stay'd from an immediate coming to pass till the very Time of the *End*, much farther promoted; *viz.* to the *Vials.*

And then Christ is pleas'd to give first this *Emblem* of the Time of the *Unsealing*, in these Words, *Many shall be purified, and made white, and tryed, or refin'd, viz.* by the *Voices*, and by the Efficacy of Divine Truth then breaking out; but, as is discover'd in the *Vials*, *The wicked will do wickedly*, and will *not understand* by so great a *Thunder of Truth*; and therefore it is so eminently noted of them in the *Vials*, *They Repented not, but blasphem'd*: and in proper Application to the same Time, it is said, *He that is Unrighteous, and Unjust*, let him be so still, and *He that is Righteous let him be farther justified*, that is, clear'd from the Imputations laid upon him by the *Apostacy*, and let him farther also vindicate and *justifie* himself from it by a Ministration of the *Vials* on the *Beast*, and doubling to the *infamous Woman the Cup she had given* and thereby making Preparation to the Kingdom of Christ. Thus is that great Time in its curious *Emblematisum* in *Prophecy. c. 22. 11.* compar'd with *Rev. c. 15. c. 18. v. 6.*

And because all this should by the Will of Christ be yet drawn out more definitively, He is pleas'd to add, *From the Time of the Daily, or Continual*, in the very same only word *Tammith*, (no where applied alone to *Sacrifice*;) from that *taken away* by the *Apostacy*, I say are given exactly till the *seven Thunders unseal'd* thirty additional Days to the 1260

G

Days,

A Scripture Line of Time.

Days, viz. 1290 Days; and to that very *End* so often mention'd of the *Lots of Blessedness*, by the Addition of 45 more are given 1335; and all cast into *Inditions*, or eighty nine *Fifteens*; a way of accounting Time so notoriously known to have come into use after *Constantine*, as elsewhere shall be farther urg'd, and most evidently characterizing this Time.

And it is much to be observ'd, This so clear Line is given here, as in the *Revelat.* after a Supposition of the *Book open'd* at the *Half-time*, and not before, except in this Cypher of *Daniel's Time, Times, Half Time*, not to be understood but by the 1260 *Days*, and other *Apocalyptical Lines*.

Now from all this may be collected, by compare with the *Apocalyptick Prophecy*, a *Line of Time*, as exact as from the very *Ages of the Patriarchs*, allowing the *Hebrew Copies* there, and the *prophetical Days for Years* here.

For first, the 2300 *Ev. Mor.* are so exact undoubted an entire Number, as to leave no Dispute, if granted to be a *Line of Time*: The *Weeks* ending at the *Resurrection* is so very full and compleat a *Vision*, before this *Vision* not only in the Order of Prophecy, but of the express Dates of *Darius's First*, and *Cyrus's Third*. The *sealing of Prophecy* in that *Vision* just at the End of that *Vision of the Weeks*, and the Book shut and seal'd in this *Vision*, joyn those two *Visions* close together.

The *sealed Time* and of the *Book shut*, by the *Apocalyptick Prophecy*, in so orderly a Progress as by compare with *History* it is found, cannot but be acknowledg'd to be 400 Years from the *last half-week ending*. Then the 1335 are so close joyn'd, that they cannot be forc'd asunder, and so riveted into the *End*, both by being a farther Resolution to *Daniel* (in his Complaint of not *understanding*) for his Knowledge of the *End of Wonders*, as also by the *Blessedness*, and *Daniel's standing in his Lot*.

Besides, the Evidence from the *Inditions* so open and industrious, is not small: But what could *Daniel's Lot* in the
End

A Scripture Line of Time.

51

End of the Days be of or in, but of and in the *New Jerusalem*, and its holy Priesthood? It is impossible then the *days* should fly back from the *End*: these therefore being the whole of the 2300, except 75, the 75 must be plac'd in the Forefront of all the *Number*, as we have seen, what Reason from the *Vision of the Words going forth* hath been found so to place just so many: And if we allow that *Number* to be 75, there is as great a certainty the *sealed Time* must be just *four hundred*; for one adjusts the other necessarily; if 75 before the *Weeks*, there must be 400 between the *Weeks* or 490 Years, and the 1335; if 400 there, then 75 here; for so the 2300 require. Now how each of these Spaces of Time, the 400 of the *Seals*, the *Time, Times, Half-time*, or *twelve hundred sixty days* of the *Trumpets*, the *Thirty* of the *Voices*, the *forty five of the Vials*; how these, I say, are all replenish'd with their proper Furniture, we must be instructed by the *Prophecy of the Revelation*.

What great Reason have we now to adore the *Spirit of Remark*, *Jesus Christ* in this *Prophecy of Daniel*, and to search *what or what manner of Time* it signifies in this *sure Word of Prophecy*, giving in *prophetick Schemes* the very same Thing that the *Transfiguration in so glorious a majestic Appearance* represented; viz. *Christ the Sun of Righteousness* with his *Stars of the first Magnitude, Prophets and Apostles*, those *wise turning many to Righteousness*, and then the *lesser ministerial Stars*, and the *sporadick Fellowship of Saints* included, appear therein, as those who are so *turn'd to Righteousness*. And this *Prophecy* having been so long in the World, and traversing such *spaces of Time*, like a vast Tract of *Earth*, with *Charts, Maps, and Sculptures* fitted to them, and that came with such *Certainty and Assurance* into every hand, is enlighten'd and enlivened with new and fresh *Delineatories of the New Testament Prophecy, or the Revelation*: Certainly, had not God in Justice upon the *Apostacy* diverted the *Thoughts and Labours* of his *Servants* from the *Illustration and Demonstration* of them, so that they have not travell'd herein, as in other

Scals 400.
Rev. c. 6.
then 1260
in the fix
first Trum-
pets c. 8. & 9
Then 30 &
45 in the
Voices c.
14. and Vi-
als of the
7th Trum-
pet. c. 15.
c. 16.

parts of *Christian Verity*, nor by such a Concert of Minds and Judgments herein; the Evidences both against *Atheism*, and the *Apostacy* had much exceeded, what they arise to now; No *Miracles* except in constant and present Motion before our Eyes, nor hardly then, being so intellectually sensible Arguments of the Divine Being, of Christianity, and against *Antichristianism*, as these *Prophecies* from Time to Time fulfill'd. And this very *Prophecy* of *Daniel* is a most certain Ground to expect such a *Prophecy* as that of the *Revelation*; for one cannot be understood without the other: and how admirably do they conspire? For just at that *sealing* at the *end of the last half Week*, begins the *unsealing* also; or the Events coming to pass in their just order, and the *Apostolical Ministry*, running to and fro to increase Knowledge; and just as they have hitherto proceeded exactly according to their Time and Place, so far as within *ten years end* of the *sixth Trumpet*, so shall they proceed in the *seventh Trumpet* in the *Voices*, and the *Vials*, till the *last end* of *Wonders* be produced and perfected. *Blessed*, therefore, is *He that waiteth*, and cometh thereunto; he shall, tho out of this *Body*, certainly then *stand in his Lot* of that *New Jerusalem* State and Priesthood, in a *Body* of the *First Resurrection*.

SECT. VIII.

*Wherein is given a Prefatory Survey of the whole Apocalyp-
tical Prophecy.*

I Am now brought down, by the course of *prophetick* Time, to that very Point of Time where the *Series* of *Apocalyp-
tical Visions* begins; so that although the Line of Time was by *Daniel* stretch'd over whole *Apocalyp-
tick* Time, in the *Number* given to him, and in a general way, some *Umbrages* of those *Visions* had been presented by *Ezekiel*, and even by all the *Prophets* since the *World* began, that so in the
Mouth

Month of not only two or three but many *Witnesses*, every word might be establish'd; yet it appertains to the Glory of the *New Testament*, the *Gospel*, and *Kingdom* of the *Mediator*, there should be so great and stupendious a *Prophecy* peculiar to it, as that of the *Revelation*, wherein God and Jesus Christ are for ever to be ador'd, and had in reverence of all that approach the Profession of *Christianity*.

I say, It must be of necessity agreeable to the Excellency of the *New Testament*, there should be, besides many *Incidental Prophecies*, so divinely majestic a *Prophecy*, as this of the *Apocalyps*, such a *Temple of Prophecies*, whose *Symbols* should be so high and lofty, its Light more clear and full, its Lines of Time, in what it pleas'd to give, more evident and certain; the *Doctrines* intermingled more spiritual, the Promises more heavenly, and explain'd; the Threats more dreadful and more open; that in every thing there may be a Becomingness of All to the *Old Testament*, unveil'd, fulfill'd, and excell'd in the *New*.

And accordingly, we shall find all these, to the very height, taken care of and adjust'd; we shall see this all along the *Iconisms* and *Figures* of Things in the *Churches*, in the several *Visions*, in the *Doctrines*, in the solemn mentions of the *Lamb*, of his *Blood* so often memorializ'd, as an Antidote against the Poison of *Antichrist*, as also the *Ministeries* of *Angels* and their most peremptory Abhorrence of all *Worship* offer'd to them; Its only *numbered* Line of Time, till the 1000 Years, is so often repeated and ascertain'd; that it does in all things illustriously shew it self to be that grand *Revelation* of Jesus Christ, which God gave him to shew to his *Servants* to the transcendent Honour of the *Son*, by whom he thus spake last of all; *Who is the Heir of all things*, especially of the *World* to Heb. I. 1. come, of which this *Prophecy* speaks.

So that to ravish this from the Search and Enquiry of his *Church*, or by Imputations of immodest Presumption to bar from it the utmost Endeavours of his *Servants*, to compare so great a *Prophecy*, and its Events, is to take from them one of the

the principal Props of Christian Faith and Obedience, and to develt the *New Testament* of so high a Glory as this *sure Word of Prophecy*, to which we ought to take heed, as to a *Light* that *shineth* in the *obscure* and even *squalid Ayr* of the *Apostasie*, till the *Bright Morning-Star* appear; and therefore notwithstanding all Prejudices the Apostacy hath rais'd against Researches into it, *Blessed is he that Readeth, and they who hear the Words of this Prophecy.*

That which this *Prophecy* reveals, is the glorious *Restitution* of all things in the *Kingdom of Christ*, and his *Reign* with his *Saints*, the *Destruction* and *Consumption* of all the *wicked*, so as to be no more as they have been in *God's Creation* and *Earth*, *Psal. 104. 35.*

The *Sense*, in which it reveals, is not only *Prophetical*, *Doctrinal*, and *Verbal*, but *Real* and *Eventual*; and that immediately from the very *Beginning* of it. All the *Visions* in their own *Order*, each in their *Season*, come quickly or shortly to pass; that is, begin to come to pass, and so go on to their *End*, according to the *Types* wherein they are imprinted.

This *Revelation* begins justly at the *Resurrection of Christ*, conjoyn'd as in one entire *Act* and *Time* with his *Ascension*, when all power in *Heaven* and *Earth* was given to him, at the *Lord's Day*, dedicated by himself to the *Glory* of his *Rising*, and the *Publication* of his *Anointing*, by the coming down of the *Holy Spirit*. Then could he say, Behold I was dead, am alive, and live for evermore: Then he was brought near to the *Ancient of Days*, and receiv'd the *Assurance* of his *Kingdom*; Then had he *Right* to be the *Prince of the Kings of the Earth*, though he was pleas'd to stay, and to joyn *Patience* to and with his *Kingdom*. And this was as in the middle of the *Five hundred sixty second Ev. Mor.* from *Cyrus*, and in the middle of the last of the *seventieth* of the *seventy Weeks*, and at the *Time* the *Roman Empire* was come to *Maturity* in the *AUTONOMY* of *Augustus* and *Tiberius*, in the *Time* of which the first *Right* of his *Kingdom* began: and e're that
Em-

Act. I. c. 2.

Rev. I. 9.

Empire in its last State ends, it shall be set up in Glory.

For though the *Apocalyptical Prophecy* was not actually given to the Apostle *John* till some years after; yet, as *Prophecy* calls the future, so that which is past, to the present Time; and represents in an entire Frame both together, a Privilege, as to that which is past, necessarily allowed to *History* and to a *prophetick Frame* much more, when it hath occasion for it.

The Period of the *Revelation* (till the *thousand years*) is most evidently those two *Apocalyptical Pillars*, bearing the two answering Inscriptions, **IT IS DONE, IT IS DONE**, from whence the *Kingdom* begins.

Apoc. 16.
C. 22. 6.

So that this *Book of the Revelation* is justly to be styl'd the *Book of the Kingdom* of Christ in its several Offers of Appearance, and rending the very *Clouds* to shew it self, in the Justice of its Claim; and yet retiring it self till the very moments appointed by the Father, and sworn by himself. In which Regards, this *Prophecy* is call'd (*A Book*) both in *Daniel* and here in the *Apocalyp*s, on all occasions.

Acts 1. 7.
Dan. 12. 7.

So that the *thousand Years* are properly within this *Book*, as the *Book of the Kingdom*. There is also beyond the *thousand Years* a *μικρὸς χρόνος*, a little Space, as it were the *Hour* of the *thousand-years-day of the Lord*, or of the *Son of Man*, in which the natural Apostacy of Humane Nature shews it self in the *lukewarm Laodicean Church*, and in *Gog and Magog*, as at a blush; but the whole of any State, either of *Church*, or *Nation* below, immediately is swallow'd up in Flames, and *Death* and *Hell*, with their whole Propriety, shut up within themselves, and the *Kingdom* resign'd to God **ALL in ALL**.

Revel. 20.

1 Cor. 15.

The Passage or Conveyance of this *Apocalyptical Time*, is through the *seven Churches*, comprehending the whole Time within themselves, as also Symbols proper to the *Prophecy*, as peculiar to the *Christian Church*; and then the whole Time begins again, and runs in *seven Seats*, *seven Trumpets*, *seven Voices*, as *unsal'd Thunders*, *seven Vials*, as so many Conduits, Tubes,

Tubes, or Pipes of the whole *Prophecy*, under the Conduct and Government of the *Lamb* with *seven eyes*, and the guiding Operations of the *seven Lamps*, the *seven Spirits of God*, that is, of the *Divine Spirit* in its *sevenfold* Operations. And in all I understand the *sabbatical* Number deriv'd from the *first Sabbath*, and terminating in the last great *Sabbatism* of *Christ's Kingdom*, continued with the *Sabbatism* of Eternity.

- Thus the *Prophecy* is divided into two *Systemes*, or *Complexes of Visions*; The *Systeme* of the *seven Churches*, that is proper and particular to the *Church*, wherein the *Churches*, as Symbols sustain the whole *Prophecy*, which is worthy the Spirituality and Clearness of a *New Testament Prophecy*, so to Order, and of great Grace, Elegancy, and Condescency to God's great Regard to his *Church*: The Second is that which embraces the whole State of the *Church*, but propp'd and supported with such *Imperial Events*, as most nearly related to the *Church*, adorn'd with such Symbols, such Notes of Time, such Events, as agree to those Times, whereby *History*, both *Common* and *Ecclesiastick*, may be adjusted to, and concerted with both, and the Truth of the *Prophecy*, and its true *Interpretation* justified before, and by all the World. And this is that *Systeme*, or *Complex* of *Prophecies*, that first by the *Seals* runs through the *Roman Empire*; till the *sixth Seal*, *Pagan*; and *Christian* in the *sixth* and *seventh Seals*; in those things wherein the *Kingdom* and *Church of Christ* are most interested, until the *Empire* was blasted in the *first Trumpet*, and true publick *Worship* also, by the 1260 Days of the *Daily* taken away entering; The *Imperial City* was thrown like a *Mountain* into the *Sea* in the *second* and in the *third Trumpet*, when the *Roman Empire* expiring in the *West* was surrogated, or new founded in the *Beast* succeeding in his forty two Months: and so the *Prophecy* goes on in the other *Trumpets*, till it comes to the *Kingdom of Christ* in the *seventh Trumpet*, in its just Succession, to the last State of the *Roman fourth Monarchy*, according to all *Prophecy*. And this till the *thousand Years* runs through

through the Voices of Preparation into the Vials, and the Vials prepare to the thousand Years glorious Reign of our Lord Jesus Christ.

So then this is the only true proper Division of this Prophecy into its two Systemes of the Churches, and then rise the Seals, Trumpets, Voices, Vials, in another Systeme, supporting all things relating to the Church by Imperial Motions, Mutations, and Times. And in the latter Systeme, all these Tubes of Time are each Sett of them, and each of each Sett so united one to another, that they can neither be disjoyn'd from their immediate sequence one upon another, nor mov'd out of their order; so that the Trumpets follow the Seals; the Voices the Trumpets; the Vials the Voices; and each Seal, Trumpet, Voice, and Vial, follows immediately upon its foregoing Seal, Trumpet, Voice, and Vial; and every seventh comprehends the following Sevens, the seventh Seal, the seven Trumpets, the seventh Trumpet, the seven Voices, the seventh Voice, the seven Vials; and each precedent Seventh hath some grasp on all the following Sevens. So the seventh Seal comprehends the Trumpets, the Voices, the Vials; the seventh Trumpet the Voices and Vials; the seventh Voice the seven Vials; so admirably is this Prophecy united and interwoven.

And to other Division than this of the second Systeme of Prophecies, I can by no means subscribe; as of the Prophecy divided into the sealed and open Book-prophecy; or the Prophecy of the Empire first, and then of the Church. For that remarkable part of the sealed Book-prophecy, viz. the palm-bearing Company, by peculiar Right pertains to the open Book, or that must be so, if there were such an open Book-prophecy; and much of the open Book-prophecy, allowing such a one, must needs pertain to the sealed: but indeed there is no such Thing as an open Book-prophecy in that place, where it is said to be open'd; for the Book was no sooner open'd but it was eaten, and so absconded as soon as open'd, till open'd by the Voices, c. 14. as shall be farther clear'd: nor is there any Prophecy of the second Systeme, but pertains properly to the

the Church, as within first the Pagan, then the Christian, then the Bestian State of the one Roman Empire, and lastly of the Universal Empire and Kingdom of Christ.

Now in this Order apocalypitical, Both Visions and Times in the first Systeme, run through the six Churches, In the second through those four Sets of propheticall Tubes, Seals c. 6. c. 7. c. 8. to v. of Trumpets, c. 8. v. 8. to the end of c. 11. of Voices, c. 14. of the Vials, c. 15. c. 16. and so laying these Chapters together, the order is most exact, except that in c. 7. There is an Anticipation of the Triumph of the New Jerusalem from v. 9. to the end. In c. 12. there is a Collection of the whole State of the Apostasie, during the six Trumpets, into one Body together, as it consists of the Sufferings of the Witnessees, and the Tyranny of the Bestian Apostasie, excepting some close intimations in the very Composure of the Symbolisms of those Trumpets [for the great Reasons hereafter to be given,] that refer to the same Apostacy, and begin at the first Trumpet.

And then in the twelfth and thirteenth Chapters the extravasated Account of the Dragon, watching the Woman, and her manly Birth, the Dragon cast down, and the manly Birth caught up, is to be reduc'd within its most proper Channel; viz. the fifth and sixth Seals. And this prepares for the right understanding of the Beast mention'd ch. 12. as deriv'd from the Dragon, c. 13. arriving his Number 666, which belongs to the six first Trumpets; and it is there fitly set to prepare for the Vision of the Lambs Number. c. 14.

And as to the Chapters 17. 18. and 19. they are most evidently the Progress of the History of the seventh Vial, and the full Relation of its Effects. To prepare for which, an extraordinary Description of the Woman, or Great City reigning over the Kings of the Earth, opposite to the Woman in the Wilderness, is prefix'd; and on her occasion a more perfect Portraiture of the Beast, and of his ten Horns or Kings is given, in preparation to the Judgment executed on all, c. 19. And then the Millennial State being drawn up, c. 20. it is carried on to the end of Apocalypitical Time, as it reaches into
the

the complemental State of *Eternity*, which the *Prophecy* briefly absolves, and then returns upon its more proper Subject, or the 1000 Years of the *New Jerusalem*. c. 21. c. 22.

Now this Order began with the Preface to the Churches *Vision of the first Systeme*, c. 1. and then the Preface of the *second Systeme*, and lastly a Postscript, returning especially to the *Vials* as given by the *first Angel of the Vials*. This Order is, I say, the whole entire natural Order of this *Apocalyptical Prophecy*; which is contriv'd indeed suitable to the Secrecy and Mysticalness of the *Prophecy*, so as often symbolically to declare, when these *Prophecies* would have the clearest and most efficacious Discoveries in the Church, viz. after the *Half Time*, when the *Thunders* had utter'd their *Voices*, and the *Book open*, was shewn in the hand of *Christ*. That was the just Season for the Discovery of the *Apostacy* in the suffering of the *Witnesses*, and the *Tenthly Fall of the City*; and then after the *seventh Trumpet* the whole Series of *Visions* concerning the *Beast*, deriv'd from the *Dragon*, will be best understood, and most fully believ'd; even as at the *Reformation* there was most necessarily an Acknowledgment of a long *Apostacy*, of the cruel *Tyranny* of the *Beast* over true *Christians*, and a visible Pledge; The *Ten Kings* on the Head of the *Beast*, that carries the *Woman*, would at length fall from it: but the End of that *Half-Time* will make a farther, both Notoriety and Assurance of these things.

This allowed, the *Prophecy* takes no Freedom, but what is due to the gravest *History*, to place, by way sometimes of Anticipation, sometimes of Recollection, the Parts of the *History* so, as may best serve the Purposes of the *History*: And yet we cannot defer so little to the Majesty of *Divine Prophecy*, as is even challengeable by *Humane History*; For that is justly entitled to a Right of secret and insensible Transitions, Connexions, Transpositions from one part to another, which require leisurely Meditation and thoughtful Pauses, to find them; and yet are so plac'd, as when found, they give *Light* one to another with *Usury*.

Altho therefore I rise up with greatest Reverence and Honour to those great Names, who have thought otherwise, I can allow no Beginning of *Apocalyptical Time* anew, either at the *open Book ch. 11.* or at *ch. 12.* but only a Recollection of those things after their redundant Swellings out of their Channels, one to the *first Trumpet*, the latter to the *fifth Seal*; Only The two Systemes have each one and the same *Epoch*, given particularly to each: The *Churches* are close and evenly cemented, and souldered one to another; and so the *Seals*, *Trumpets*, &c. and their Connexion even *hermetically* seal'd; And Both from the same *Epoch*, the *Resurrection of Christ*, derive themselves.

And as to the *Interpretation* of the whole, even as it is a Rule of great use in the Interpreting *General Scripture*, that the literal Sense is to be preferr'd where no *Analogy of Faith* or *Scripture-Reason* is destroy'd by it; so here the *mystical sense* is rather to be chosen, where no such Injury is committed upon the *Analogy of Scripture Truth*: and yet as in the one case a subordinate *mystical sense* may be allowed; so in this, a subordinate *literal sense* may be allowed.

To give only two or three Instances. *Hearing and Reading this Prophecy* hath first the *mystical sense* of a close Conformity to the Rules of *Faith, Worship, and Practice*, according to it; which makes All *Blessed* who so read and so bear, tho' they do not interpret, nor concern themselves in the *Interpretation of this Prophecy*; and yet there is in the *literal sense* an *Accumulative Honour and Happiness* on those who joyn both these Senses in themselves together. As on the other side, They who add and take away by Antichristianism from the *Words of it*, by breaking its Holy Measures in *Faith, Worship, and Practice*, shall lose their part in its Promises, and have their part in its *Plagues*; altho they neither added nor took away in the *litteral sense*, and yet They shall receive *accumulative Plagues* who have done the first, and then by false and distorted *Interpretations* added the latter also.

Thus

Thus *Opening the Book of this Prophecy* and its *Seals*, are principally the several *Effects of the Kingdom of Christ*, and that principal one at the *Reformation*, and not the *Exposition of the Book*, or a new course of *Prophecy*: and yet it is subordinately true, There was then a greater Clearness and Illustration of the whole *Doctrine of the Christian Religion*, and a new order, as it were, of *Holy Prophecy* and Instruction; And this *Prophecy* did then Recall its own Discovery of Things at that Time, after the *Apostacy* so long darkning it and the Gospel, and enlarge its former brief Notes.

And so *Coming quickly to pass* hath the *literal sense*, That then immediately began *Apocalyptical Events* each in their own order, to *come speedily* and *immediately to pass*, altho' so many hundred years run out ere all *come to pass*; As an Army may be said to come presently when the *Avant Couriers* first appear, altho' the *Rere* may be long in coming, because of the numerous Body coming on orderly and in just Files. Thus every *Apocalyptical Event* was on the Wing, and darted it self into Existence, without the least of *sumbring* or *lingring*, when its Time was, to come.

But the *mystical sense* is, that whereas that sublime Event of the *Death and Resurrection of Christ* rose up, as a Mountain dividing and parting the former World and Time, from the *latter Time*, or the *last Days*, and All beyond the *Resurrection* was as a *Book clos'd* and seal'd up, so as that it could not, till the *Resurrection*, make an offer of Appearance; Then it did, and therefore then properly seal'd down with *seven Seals*: and yet by their opening it was in a daily motion to its Appearance. But those two Worlds were of such different Lines of Communications, that nothing pass'd in *prophe-tical* Account into Existence or Being, out of one into the other; even as the World, on the one and the other side of the *Equinoctial Line*, are remarkably taken notice of, as two distinct Parts of the World; how near soever they joyn who are on each side next to it. Thus nothing on the *other side* the *Line* before the *Resurrection* was so much as *coming to pass*.
that.

that was to be after the *Resurrection*, or to have any motion accounted to it. But after that *Resurrection* every thing pertaining to the *latter days* is describ'd as *coming quickly to pass*, each in its own Order, and Time, and knowing its Place, and marching in its own Distances; none as that *Army*, *Joel* 2. 7, 8. *thrusting another*, or *breaking rank*; but all duely plac'd in their *Climes*, as on this side the *Line*.

And now having given this general view of the *Apocalyptical Prophecy*, and its Order of Times, I will discourse briefly first on the Systeme of the *Church-Prophecy*, or of the seven Churches, and observe their Concert with those Lines of Time, that rule the *Evenings* and *Mornings*, or *Nights* and *Days* of *Apocalyptical Time*.

SECT. IX.

Wherein a Proof is given, The seven Churches carry with them a Line of Time contemporizing with whole Apocalyptick Time. Apoc. c. 2. c. 3.

THat these *seven Churches* are intended to bear by their *Symbolismes* a *Line of Time*, equal to the whole *Apocalyptick Time*, I shall at present use no other Argument, but these general ones, reserving the more particular Treaty upon these *Churches*, to another part of this Discourse.

Argu. I.

These *Churches* are, as the whole *Prophecy*, of a *Mystical* Sense, and Importance; *Christ* therefore prefixes, *I will shew you the Mystery of the seven Candlesticks*, the *seven Candlesticks* are the *seven Churches*; where the meaning is not, that the expounding the *Stars* into *Angels of the Churches*, and the *Candlesticks* into *Churches*, is all the *Mystery* opened; For even *Angels* of the *Churches* must be acknowledged to be still *Mystery*, or a *mystical* Expression; except we would understand them of *natural Angels*, as few or none do.: But the meaning is, The *seven Churches* contain a very great *Mystery* through-

throughout the *Vision of the Churches*; Even as upon the forehead of the Woman. Rev. 17. 5. was a Title written, *Mystery, Babylon the Great, &c.* that is, Understand that whole Inscription in a *mystical Sense*, or to carry the *Mystery* of the *Apostate Church* in all Successions; so Understand the *seven Churches*, carrying the *Mystery* of the *Christian Church* throughout. And it is observable, the word *Mystery* is expressly applyed to the *True and False Church*, As it is said here; The *Mystery of the seven Churches* and their *Stars* or *Angels*; So there, I will tell thee the *Mystery of the Woman*, and of the *Beast*, the *Fallen Star*, with the *Key of the bottomless Pit*, that carries her, And proportionably this whole Prophecy of the *Kingdom* draws down into it self the *Great Mystery of that Kingdom*, spoken of by all the Prophets since the World began, viz. **THE TRUE CHURCH IN GLORY.**

The particularizing upon the *Churches*, the so *Apocalyptick* number, *Seven*, assures us, It will bear its proportion to all the other *Sevens*. And seeing, there are no *sevens* to introduce them, nor to receive them, and carry them on; They must themselves by their own *Time, Sevens* and *Symbols* embrace the whole *Apocalyptical Time*, and its *Sevens*. Argu. 2.

For the *Book* of it is the *Book of the Kingdom*, the *Kingdom* is the *Mystery of God*, The *Churches* are the true *Kingdoms*, when they come to their *Glory*; and so a *Mystery*. The *Apostate Church* is a *Mock Kingdom*, the *Kingdom of Antichrist* foisted into the place of *Christs Kingdom*, and so a *Mystery*, but a *Mystery of Iniquity*. The *Kingdom of Christ* and his *universal Monarchy* is an *Empire* in a *Church*, of which *He is the Head*; The last State of the *Roman Monarchy* is an *Imperialism* by vertue of an *Ecclesiastical Image made to it*, which is a false *Christship* that is an *Empire in an Apostate Church*, of which *Antichrist* is the *Head*. How fitly therefore are these Things displayed in the *Symbolisms of Churches*?

It is certain, There hath been a *Christian Church* in all Ages from the *Resurrection of Christ*, to this Day, and shall be to the *New Jerusalem*, and to the *End of the World*. This is grounded upon those two Places, Matt. 16. 18. Upon this *Rock* Argu. 3.

Rock will I build my Church, and the *Gates of Hell*, either of *Hell*, as it signifies the *Grave*, *Mortality*, and *Death*, or the *Powers of Darkneſs* ſhall not prevail againſt it: and *Matt.* 28. ult. *Lo I am with you always unto the end of the World*. Nor is this controverted among any *Chriſtians*. From hence it follows, we cannot be *Time-bound*, or ſtraitned in ſpace of *Time*, to place theſe Succeſſions in, For there muſt neceſſarily be a Succeſſion of this *Chriſtian Church* in ſeveral *Ages*, and *States*, and ſo muſt continue till the *End*, which muſt as neceſſarily run a long *Apocalypſtical Time*, and ſo give a bottom to found ſuch *Symbols* upon, if it pleas'd, (as we ſuppoſe it did) the *Prophetick Spirit* to give them.

Arg. 4. As there muſt neceſſarily have been a Variety of *States* of this one Church, ſo the firſt of them muſt needs have been ſettled and founded in *Doctrin*e, *Worſhip*, *Rules of Life*, *Order*, and *Discipline*, by immediate *Inſpiration*, *divine Authority*, and *Inſtitution* through the *Ministry* of the *Apoſtles*. This is moſt evident from that *Book of Scripture*, written to that purpoſe, *The Acts of the Apoſtles*; as alſo from all the *Apoſtolical Epiſtles*. From hence it follows, the *Apoſtolical Church*, in its *Apoſtolical State*, was firſt in order: whether therefore we will allow it to be ſymbollically repreſented or not in that firſt Church of *Ephesus*, it is certain, that *Labour* and *Patience* twice repeated, that trying them, which ſaid, they were *Apoſtles*, and were not, and finding them *Lyars*, importing the exact conſigning all *Apoſtolical Truths* and *Rules* into an *authentick Canon of Scripture*, does moſt admirably repreſent that truly *Primitive*, *Apoſtolical State*.

Arg. 5. Beſides the daily or every days *Miſcarriages* from this excellent State, by *Hereſies*, *Errors*, and *bad Practices*, to which degenerate and deeply corrupted *Humane Nature* is ſo ſubject, and of which *Apoſtolical Writings* take ſo continual notice; there was ſoretold an eminent *viſible*, and *notorious Apoſtacy*, fix'd, and ſettled upon its own Baſe, out of which *Antichriſt* was to come, and ſo very fit to be taken notice of in this *Book of the Kingdom*.

Now

Now this *Apostacy* was declar'd expressly by the *Apostle Paul* to be at work in a *mystery of Iniquity*; and the *Spirit saith expressly*, that in the *latter Times*, which *latter Times*, as we have before affirm'd, were then begun; though every day more, and more, *latter*; Some, that is, not a few, but a certain sort of men, that should make a *Body or Species of Men*, should depart from the *Faith*. If then it had begun so early, in some *Lineaments* of it, although not in that of *Nicolaitanism*, and that it daily proceeded, and grew much higher after the *Apostles Departure or Death*, *ravening Wolves* and *Men teaching perverse things* arising from *Christians themselves*, remonstrated also to: this very *Church of Ephesus*; Their leaving their *first Love*, the removing this *Candlestick* out of the *Superiority and Excellency of Primo-geniture*, and conferring it on *Smyna*, in the *Crown of Life*, and *Philadelphia* in the *Scepter of the New Jerusalem*, are most lively *Symbols* to such a purpose, though yet the *Overcomers* of this *protoplast Church* are assur'd to eat of the *Tree of Life* in the *midst of the Paradise of God*.

1 Tim. 4. 1.
Written to
Timothy, as
then at
Ephesus.

Act. 20. 28;
&c.

This *Apostacy* being to become so grand an *Apostacy*, it must needs proceed and work on by degrees, so as that some *Church* and its *Bishop* deriving it self from the *Apostles*, should very elderly vere towards a *Synagogue of Satan*, and there should be such an *Assumption* by it, and *Deference of Advantages* to it, by many in the whole *Christian Church*, tending towards and preparing for, such an *Apostacy*, that it gain'd *Pretensions* (undesign'd yet to it particularly,) to intitle it self to such a blooming *Antichristian Power*, as was foretold to come out of the *Apostacy*; for if it could not derive high from *Antiquity*; it could not rise to that *Grandeur of Apostacy* under the *Profession of Christianity*: And yet in the mean time the *Universal publick Christian Church* may not only remain pure, but be first in deep *Sufferings* for *Christ*, and so fill up the *Number of Martyrs* dying under the *Pagan, Draconick Empire*, but also receive the *Crown of Life*, and of the *Glorie of the New Jerusalem* in a *Figure*, by the *Empire becoming Christian*, as it did in *Constantine*.

Arg. 6.

Now what Type of such a State of the Church could be more express in all this, than the Church of *Smyrna*? For whether it was so design'd by the Spirit; or not, it is certain, in Reason, such an *Apostasy*, *Apostate Church*, and *falling Star* must have a Foundation in Antiquity, even while the Church was pure, and in Sufferings; and that very Church and its Bishop bore a part in it, and yet was every day more and more under the Aspect of that Caution given to it *Rom. 16. 17, 18, &c.* and especially when it was crown'd in *Constantine*.

Arg. 7.

The *Apostasy* must come to be such a high, enthron'd *Apostacy*, and so obscuring, over-shadowing, covering the true Church under its self, that the very *Apostate* *Synagogue* usurp'd the Title of the true Church; and yet because God owns the true Church only, he speaks only to that, as having under it, in his Account, the false Church; and as bearing in the Type of the false Church, polluted with *Idolatry*, *spiritual Fornication*, *horrible Corruption of Manners*, while indeed the true Church is oppress'd, and its Members *martyred* and slain as *Antipapal Witnesses*, by the false Church; and the true Church carries the Name of the enthron'd false Church, the high and lofty *Pergamus*; and therefore the Things that would be great if the Church were directly guilty of them, are call'd *small things*, and the threatening divers from that true Church, and falls on the false Church only; *I will come to thee and slay thee with the Sword of my Mouth*; and as a Church partly abhorring the Pollutions of the false Church, partly excommunicated, and *anathematized*, hath the Promise of *hidden Manna*, in the former case, and of the *white Stone of Absolution*, as to the latter.

Now I appeal to all Protestants, Whether this was not truly the State of Things in the depth of the *Apostasy*? And I appeal to all judicious Considerers of the *Epistle to the Church of Pergamus*, Whether such a State could be given in more expressive and significant Shades.

It is then most evident, There must be a Time wherein the *Mystery of Iniquity began to work*, seeing it did begin

gradually; and that Beginning must be within the *Apostolical Times*, for the *Apostle* declares it so to begin: besides, from this Neighbourhood it derives a Pretence of Authority, tho' indeed there can be from thence no Authority gain'd to *Antichristianism*, seeing the *Scripture*, and not Neighbourhood to the *Apostles Time*, is our Rule, and seeing any Authority no higher deriv'd, is stain'd and blemish'd by that *Apostolical Declaration*, yet a Face, a Countenance of Authority, will be thence deriv'd, to deceive and delude with.

It is also most evident, The Progress of it must afterwards grow so high to be a *Synagogue of Satan*, and after to be a *Throne of Satan*; so that from hence may arise the Symbols of *Ephesus*, *Smyma*, *Pergamus*.

After the Time that *Antichristianism* did thus prevail, seeing it was not to be perpetual, and everlasting, however long; and that the Ruine of it is first to be gradual, and then at last sudden; there must be some preparatory Wrestles and Struggles for the Eludation and Recovery of the *true Church* after this Oppression, and being muffled up under the Name of a *false Church*, call'd *Catholic* and *Universal*; and HOLY MOTHER CHURCH, at the same Time; yet in regard of the remaining Power of *Antichristianism* united with the Powers of the *Kings of the Earth*, the state of the *true Church* must needs be still cover'd, under the Appearance of such a *false Universal Church*, over and above it, and so must in that regard bear in Type the Name of that *apostate Daughter*, *Thyatira*, while in the mean time, its *Charity*, *Faith*, *Patience*, *Service*, *Works*, against that *false Church*, grow continually greater and greater to the very last; and its disownings of the *Depths of Satan*, and not accepting them for *Deeps of Religion*, are very evident and eminent to its Praise: The suffering *Jezabel* therefore, or the *false Church*, *reigneth* over it, because it cannot help it, are *small things* against it, because but *Types*; for yet it is accounted so perfect, as to be commanded only to *hold its own*, and no other *Burden* of Command impos'd on it, but to *hold fast what it*

Argu. 8.

Jezabel
Daughter of
Erbbaal.
&c.

had already; whereas to suffer Jezebel, had it not been over-power'd, had been a very heinous thing.

Now so much therefore of this *True Church* as did so elude and force its way out of the *False*, was, while it was forcing its way under one Notion, or Denomination, and when it had forc'd its way under another, and while it in any parts and portions of it continues in the midst, and within the Bowels of Kingdoms and States still keeping up, and submitting themselves to the *Power of Antichrist*: It may still retain its name *Thyatira*, and although the Time, or interval, it properly measures, when the whole *True Church* was compris'd in it, may be past, yet it may continue in Being, in no higher State, then of *Thyatira*, till the appearance of the *Morning Star*, and the fall of the *Tenth of the Great City*.

Now it is most evident, there have been such earnest Motions of the *True Church* from under the Tyranny of *Antichristianism*, There still continue such in *Antichristian States and Kingdoms*, according to their Power, I demand therefore, what more agreeable and expressive Lineaments hereof could be given, then in the *Church of Thyatira* first espying, and as under Affliction, looking for the first dawns of Light, and after advanc'd to Rule the Nations, &c. in the *New Jerusalem*.

Arg. 9. After the Emerſion, and actual manumiffion of ſeveral parts of the *True Church* from *Antichriſtianism*, and a ſettle- ment in Reſceſs, and Separation from it, ſome Churches through the Favour of Princes, States, and their Laws entred into a Condition of outward Splendor and Glory, Riches, Power, and Authority, of which the *Sardius Stone* may be a fit emblem; But this outward Elevation not ſo becoming, nor agreeable to the *Patience of Chriſts Kingdom*, ſuch a *Church* may be too much taken up about Rites and *Juriſdictions*, and ſuch extern Decencies, and not preſs forward upon Things, that remain in an order, and ſequence to the *Kingdom of Chriſt*, and ſo fall under ſevere Cenſures.

This

This Church represents *Churches* which are yet accepted by Christ, as *True Churches*, they have on their own proper Title, *Names*, though but few, that have not *defiled their Garments*. And these few, though best, are not yet made the *Church*, but the whole though in a *sleepy* and *defiled State* are the *Church*, that has the *few Names*, that had not *defiled their Garments*; contrariwise in *Pergamus* and *Tbyatira*, the *false Church*, that calls it self the *universal*, is not the Church, but the *Few*, suppress'd, overcome *Witnesses* are yet the *two Candlesticks standing before the God of the whole Earth*, which is a most remarkable Difference, shewing *Sardis* a *True Church*.

Now since the *Reformation*, it is known by general Observation, There are such *Churches*, that are in a State and Splendor *Sardian*; but let the Application of the Characters remain, till he comes, that says, He will Come at an Hour; this Splendid, secure, *Symbolical Church* thinks not of, except the *few undefiled Names*, and they of it that overcome, who have Promises of greater Glory with Christ, then this outward; but this Church in its own Name hath the Honour to make a Line of Time from the *Reformation* to this Day, and shall till that sudden coming of Christ upon it, when such a State will be at an End.

There have been Societies of *Christians*, that since the *Reformation* have subsisted only upon the Principles of brotherly Love, whose Door hath been attempted to be shut upon them, as not allowed *Churches of Christ*, or not in such a way of *Worship*, who have had little outward strength, who have yet kept the word of Christ, and not denyed his Name, in a strict adherence to his word only, who have Enemies even of the *Reformed*, who are relaps'd down to the same Pitch the *Apostacy* was at, when styl'd the *Synagogue of Sathan*, in the *Church of Smyrna*, not receiving indeed the *Beasts Number* of 666. but too far link'd with the Corruptions of *Antiquity*, after the *Empire* becoming *Christian* soon *Antichristianis'd*; who though for the present at least seem irreconcilable with the *Apostacy* advanc'd to its Number; yet have great Indignation against.

Arg. 101.

against *Philadelphia* and its Members: These shall at the *Kingdom of Christ* appearing, come and worship at this *Churches Feet*, and be forc'd to acknowledge, *Christ lov'd it*, whose Crown of Honour it is, that it *bath kept the Word of Christ's patience*, embrac'd the *Purity of Christianity* in a low and mean State; and therefore the Glory, the Kingdom the *New Jerusalem* shall crown it, when the *Hour of Temptation* comes upon all the rest of the *Earth*, and detects the Vanity of their *Religion*, even of their false or defiled *Christianity*, and the *Church-state* of those who have not overcome the Impurities of them who call'd themselves *Churches, Christians, Reform'd*, and were not so, but did lye.

This *Church* is not yet come to its proper space upon the *Line of Time*, nor can do, till the *Witnesses* rise out of their *Sackcloth*, and the *Kingdom of Christ* be proclaim'd at the *seventh Trumpet*: And how excellent a *Type* of all this, is the *Church Philadelphia*?

Arg. 11. There shall be a most perfect, happy, and glorious State of the *Church* before the *Resignation of the Kingdom to God* and the *Father*, during the *thousand years*; the very first *Recidivations* from which, shall be spew'd out of *Christ's Mouth*, and the whole of *Church-States* drawn up into *Eternity*: of which *Loadicea* is a clear Emblem, viz. of the *Recidivation* and spewing out in that last State.

Now from All this, it is most evident, The *Church of Ephesus* may have place from the first preaching the *Gospel* till the cruel *Persecution of Dioclesian*; into which last and most cruel One, All the *Christian Blood* shed from the *Resurrection* sunk down, as the *Blood from Abel to Zacharias upon the Generation of the Jews* in the *Time of our Saviour*, and was requir'd of it: therefore, here *Smyrna* began to compleat the *Churches Sufferings* in being faithful unto *Death*, and receiv'd the *Crown of Life*, in the *Symbol of Constantine's Christian Empire*, and so down to *Theodosius the Great*; all which *Time* the *Church* continued pure, although it began to be check'd by a *Synagogue of Sathan*. Thus these two *Churches* con-

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temporiz'd with the Seals: *Pergamus* and *Thyatira* ran along with the *six first Trumpets* under the *Apostasy* and *Bestian Tyranny*, till in the latter part of the *sixth Trumpet*, *Thyatira* eluctated into the *Reformation*; then several of the *reform'd Churches* settled into the *Sardian state*, and draw the *Line of Time*, with the last 180 of the 1260 Years, in Conjunction with *Thyatira*, still existent, tho' not intitled any longer to bear this *Line*, and with *Philadelphia* not yet come to bear the *Line of Time*, which last shall bear the last 75 Years from the *Witnesses Rising*, and the *Kingdom of Christ* proclaim'd, till the *New Jerusalem* and its *thousand Years* settle upon it, and that new *Cube of Time* begin: at the *End* of which, the *Laodicean Church* no sooner begins, but ends, and an *Amen* is set to *all Time* by *Eternity* receiving it. All which makes apparent, There is no Inconsistency, but a high Condecency in these *seven representative Churches*, bearing a *Line of Time* contemporary with all *Apocalyptical Time*; which ought to be shewn.

Hereby we see, The Excellency of the *Christian Church*, Remark, and of our Union with it, and Freedom from *Schism*, depends not upon the Greatness, the Antiquity, the *Primitive-ness of Churches*, but upon the *Divine Apostolickness* of the *Doctrines, Worship, Rules of Holy Life, truly Christian Discipline*, wherein we unite with them: The *overcoming* that evil of *leaving the first Love*, that Christ had against the very *first Church of Ephesus*, not made diminutive, as in *Pergamus* and *Thyatira*, was more as to the Excellency of true *Christianity*, satisfy, small or few things. than being of that *Church*: The not mingling with the *Synagogue of Sathan*, in the *Church of Smyrna*, gave the Inculpableness and Honour to it and its Members: The not being of the *Apostate Church*, when it call'd its self *Catholick* in *Pergamus* and *Thyatira*, but keeping to the *Truth of the Gospel*, constituted the *true Church*; when the *Proselytes* and *Disciples* of that *Apostacy* were the *Proselytes* and *Disciples of Balaam*, and the *Children of Jezebel*. The few undefiled Names and *Overcomers* in *Sardis*, tho' a *Reform'd Church*, were of greater Esti-

A Scripture Line of Time.

Estimation with Christ than the whole *Church* besides; some of whole rigid Zealots of its Splendour and Power, Uniformity of Rites, it is to be fear'd, made the *Synagogue of Satan*; and *Philadelphia*, tho' of little outward Power or Splendour, yet holding fast the Word of Christ, and not denying his Name, and keeping the Word of Christ's Patience, is prefer'd much before it, and honour'd with the *New Jerusalem*: from which Blessed State *Laodicea* abating, and growing cool, All *Church-states* in this World are so distast'd by Christ, that He spews them out of his Mouth, and receives only the *Overcomers* to his Throne, and his whole Church into Eternity.

S E C T. X.

Of the Third Line of Time in the Grand Line of 2300 Even. Morn. or of the Seven Seals from the Resurrection: shewing it extends to a space of 400 Years. Apoc. Cap. 4. cap. 5. cap. 6. cap. 7. cap. 8.

I Have now finish'd the first Real and General Line of Time that runs from Stem to Stern, from the Beginning to the End of *Apocalyptical Time*. I come now to the second giving of the same Lines, which is not uniform and entire, as the former of the *Churches*; but made up, not only of various Parts as that was of seven Churches, but of various Representations of each part, as *Seals*, *Trumpets*, *Voices*, and *Vials*, and each of these comprehends its following Order, *viz.* the *Seals*, the *Trumpets*, the *Voices*, the *Vials*, under the Seventh of each former, as hath been already clear'd, by which they are all kept in a close successional Connexion one with another, and the *seventh Seal* hath its Hold upon the whole, even to the last Day of Judgment, when the whole Book of the Kingdom is resign'd back into the Hand of God, out of whose Hand it was received by Christ, seal'd. 1 Cor. 15. 24. &c.

I am

I am therefore now, and in the first place, to speak of the first part of this second giving of the Line of Time, and that as in the *Seals*, before it came to the *Trumpets*.

1. And because there is one general *Preface* to this whole Repetition of the Line of Time, I shall first consider, how adequate it is to the whole Line, and to the great Administrations of it, in a brief or summary Survey of it; For to assure us, The *Preface* was to the whole *Apocalyptical Book* or *Time*, adorn'd with new Figures and Sculptures; *John* heard the first *Voice* that spake to him, and it was as it were of a *Trumpet*, saying to him, I will shew thee Things that must be hereafter, *Rev. 4. v. 1, 2.* and immediately he was the second time in the *Spirit*, where the Distinction of things hereafter from the things that are, as *Rev. 1. 19.* was made only, as the *Types* of the Churches had a real Existence at that Time, as *Types* in the then begun *Christian Church*; but the following were deriv'd from things to come. And after this there was no more any such *Voice* of a *Trumpet* speaking to *John*: no more being in the *Spirit*, except a being carried in the *Spirit* into the *Wilderness*, to see the *Apostate Church*, and then to a *Mountain* to behold the *Holy City*. The *Voice* speaking again, *c. 10. v. 8.* evidently relates to the first *Voice* in that chap, saying, *seal and write not, v. 4.* and then take the *Book* and eat, &c. and not to these *Trumpet-Voices*. c. 1. 10.
c. 4. 1, 2.

2. At this second *Apocalyptical Volume*, we have the great Theatre of the *Throne*, and the whole Grandeur of it, and adorn'd every way suitable to the Doctrine of the Gospel, and as it were in the first *Apostolical Church* settled first in God; as the Doctrine of the *One God*, made known in the *Father*, the *Son*, and the *Spirit*, is the Foundation of Christianity. For the *Father*, the *Word*, and the *Spirit*, bear Record of it in Heaven; and these three are one in that Record, as they are in themselves ONE.

3. About this *Throne*, at each Angle, or at each of the four Points of it, are four *Living Creatures*; so I choose to translate *ἑῶα*; not *Beasts* properly and distinguishingly in this Prophecy

phesy call'd *Supia*; and these *four Living Creatures* represent the *Apostolical Church* of the *New Testament*, as in four *Ternaries*, or *Threes* of the *twelve Apostles*, in perpetual *Action*, and therein as it were *encircling* the *twenty four Elders* of the pure *Israelitish Church*. The *Elders* are upon *Seats round about the Throne*, and with *Crowns on their Heads*, as being of old a *Kingdom of Priests*, and they are in this *Prophecy* introduc'd in *Service* to the *Kingdom of Christ*, that shall be at the *New Jerusalem* together with, and as by the *Apostolick Church*, who shall be *Kings and Priests* together with them represented by these *four and twenty Elders, Heads of the priestly Courses*, who are first plac'd, as leading the *Gospel of Jesus Christ*, and his *Kingdom by Prophecy*, but yet in the very first *Action* the *Order* is revers'd, and the *living Creatures* are first in *giving Glory*. First, there is the particular *Song* to the *Divine Nature* on the *Throne*, as the absolute *Creator and Lord of all*; ending in this, *For thy Pleasure all things are and were created*, and so are absolutely under his *Dominion and Dispose*, before whom *they cast their Crowns*.

4. The grand *Symbol* of the whole *Apocalyptical Time*, and its *Events*, and of the *supreme Conduct and Government*, till they issue into the *Kingdom of Christ*, is the *seal'd Book* in the *Hand of Him that sat on the Throne*, seal'd with the *seven Seals*, which *Seals* have under them the whole *Course* of preparatory *Events* to this *Kingdom*, and the *Kingdom* it self, till it be resign'd back to *God*. Thus *Daniel* saw *Prophecy and Vision seal'd up*, Dan. 9. and the *Book seal'd*, Chap. 12.

5. There is *Proclamation* made by the *loud Voice of a strong Angel*, for the finding out a *worthy Person* to open the *Book*, and loose its *Seals*: And none in *Heaven or Earth* was found *worthy to open the Seals*, or so much as *look thereon*.

All which, is certainly as *Divine a Symbol* to set out the *supream and sole Excellency* of the *Lord Jesus Christ*, as far above all *Principalties and Powers*, and every *Name in Heaven or Earth*, as could be found out, and surpassing all *Understanding or Invention finite*, and is in surprize of any *Ad-*
missions

millions of *Angels* or *Saints* into any parts of his *Mediatory Office*, the very least, so much as an *Ability* to *look* thereon; as also to foreclose that grand *Antichristian* Assumption of the *man of Sin*; for his very *Supremacy* is hereby plainly declar'd to be *Antichristianisme*, who undertakes not only to *look upon this Book*, but to *open the Seals*; and herein he *shows himself in the Temple of God, as God*.

6. The *much weeping* of *John*, that *none was found worthy to open the Book*, does most exactly and critically point to the *time of the Death of Christ*, or his *lying in the Grave*, when there seem'd a *Despair* upon all the *Creation* in that dark *Interval*, and a *suspension* of the *Consolation* of *Israel*, and when all the *Apostles* had given up, as it were, the hopes of it, of which the *Apostle John* was here a *Symbol*, and represented all the *Apostles*.

7. The same *Article of Time* is farther assur'd and confirm'd by the *one* of the *Elders*, as a *Representative* of the whole *Israelitish Church*, who lead to *Christ*. Thus *Christ* open'd the *Scriptures* of the *Old Testament*, especially of *Daniel*, That *Christ* was thus to *suffer*, and to *enter into his Glory*, viz. of sitting first at the *Right-hand of God*, till his *Foes* should be made his *Footstool*. He sat down on his *Fathers Throne*, in his *Father's Kingdom*: He shall have a *Throne* and *Kingdom* properly his own.

8. *Christ* hereupon exactly as in the *Time*, according to the *History* of the *Gospel*, appears as on the sudden, and unexpectedly in the *midst of the Throne of the Elders*, and the *living Creatures*, a *Lamb*, as it had been newly slain, and now risen and ascended; and so the *Epoch* of the *Apocalyptic Time* is most strictly defin'd and fully assur'd. And at this *Point of Time* he receives the *Book*; which is the very same with sitting on *God's Right-hand*, till his *Foes* shall be made his *Footstool*: for when the *Book* is unseal'd, and the *thousand Years* begin, Then there is a putting down all *Rule and Authority*. At the *End of the thousand Year*, and the *Day of final Judgment* over, the *Book* is quite unseal'd in *Death*, the last *Enemy* over-

A Scripture Line of Time.

come; and then the *Book*, the *Symbol* of the *Kingdom*; is resign'd with the *Kingdom* it self, into the *Hand* of the *Father*.

9. Hereupon the State of the *Christian Church* in its *Apostolical Purity*, with the Order of the *Living Creatures* first; and then drawing that of the *Elders* along with it, in a *Song of Redemption*, in Praise of the *Lamb*, with a *Prophecy of his Kingdom*, in which his *Servants* and *Saints* shall reign above the *Earth*, or over it, as *ἐν* signifies in several Places of the *New Testament*, joyn'd with a *Genitive Case*, particularly *Matt. 25. 21. 23. I will make thee Ruler over many things, ἐν πολλῶν.*

10. To sum up all; The State of the *Church* in the *thousand Years Kingdom* of *Christ* is given in a *second Song* of Praise, wherein *all things bow in the Name of Christ*, as *Lord*, and that not ceremonially, but in real Subjection, *Phil. 2. 10. Things in Heaven and in Earth, and under the Earth, and that to the Glory of the Father, For the four Living Creatures* having said *Amen* to this high Celebration of *Christ*, the *four and twenty Elders*, as having by the *Apostolical Church* receiv'd an explicate Knowledge of *Christ*; to shew, The *New Testament* did not at all derogate from the *Old*; The *four and twenty Elders*, after they had fallen down with the *four Living Creatures*, and joyn'd in a *Song of Praise* to the *Lamb*, now as making up the *Concent*, worship him that liveth forever and ever; and conclude that which the *four Living Creatures*, or the *Apostolical Ministry* began, and herein shew the *Resignation of the Kingdom of God* at last, that he may be *All in All*, *Rev. 4. 10.* compar'd with *Rev. 5. 8. 14.* For as all began in *God* that made all things, so here it ends in him.

The *sealed Book* being now in the *Hands* of *Christ*, and all due *Acknowledgments* made to him that sits on the *Throne*; and to the *Lamb*, immediately follows the *opening of the Seals*, and therein the *Course of Time* flows out, and so flows on; of which we are now to take a particular and strict Account: only I would desire every Person that sets his Mind.

Mind and Thoughts to view this so august *Inthronization of God and of the Lamb*, That he would ponder within himself, Whether the desolating either the *Jews* or the *Heathen Empire*, can be Events great enough for so stupendious a Pre-Representation; or any thing less than the *Glorious Kingdom of our Lord Jesus Christ* could answer to it.

And now, that we may establish the Line of Time according to these *Seals*, and the Time of their *opening*, there are three Things to be consider'd;

1. What it is that is the principal Jewel and Treasure that lies under these *Seals*; and so to be set free by the *unloosing* them.

2. What is the principal and supream *Visum* or Thing to be *seen* in every *Seal*, and the *opening* of it, and how it serves the disclosing that Jewel.

3. What is the true method of fixing the certain Time that the whole Course of the *Seals* took up, and how it is to be measur'd and fix'd.

If we can now determine and settle aright upon the Resolution of each of these Particulars, we shall be able to understand this first Sett of *Apocalyptical Visions*, and to have ample satisfaction concerning them, and have great Light into the following *Visions* also.

1. As to the First then, That great Treasure and Jewel of Truth that is inclos'd within these *Seals*, and so also, as we shall see, that the *Trumpets* ultimately *sounded* unto, is the *Glorious Kingdom of our Lord Jesus Christ*.

Every Event, and the Stage of Time it was to pass over, is as a *Seal* or Stop upon this *Kingdom*, till it opens into Glory; and the opening of every *Seal* was an Advance towards it: and although when the *seven Seals* were open'd, there appeared a greater and more prodigious Cause of Delay, *viz.* the *Antichristian Kingdom*; yet every *Trumpet* was as an *Alarm of War* to the subduing that *Mock-Kingdom* that rose in Despight and Opposition to the *Kingdom of Christ*. And because all things were so set, and placed in their Season and Order,

Order, that no one thing could come to pass before that which was set before it had had its free Egress and Event, therefore every of these Events, and the opening of the *Seals* to let them out, though they did not in the Issue *open* to the true *Appearance of that Kingdom*, yet because they did as it were, what they could, and there was a Remove of so many *Prohibents*, or *Obstacles* to that *Kingdom*; and Time so advanc'd from Point to Point, that by the *opening every Seal* the *Kingdom of Christ* might be nearer to its *Appearance*; therefore they are justly understood, and expounded to be *Seals, unloos'd, and opening to the Kingdom of Christ*.

Now besides those *γέγονες*, or *IT IS DONE, IT IS DONE*, at the *End of the Apocalyptical Time* and all its Events, whether they one and all run together; besides this, there is this absolute Assurance, That the *Kingdom of Christ* was under the *Seals*; The *Kingdom* made so magnificent a show of it self at the *sixth Seal*, that had not the *Servants of God been seal'd in their Fore-heads*, that they should not then appear with him in *Glory*, the *Kingdom* had even then appear'd; for in *Constantine's Christian Empire*, to the End of the *Reign*, or at the *Victory of Theodosius the Great over Heathenism*, of which he endeavour'd the utter Extirpation, that *Kingdom* so far came out of its Retirement, that there was a solemn and loud *Doxology* in *Heaven*, that the *Kingdom of God*, and the *Power of Christ* were come; and yet at the very same time, the *Woman*, is recorded as *fled into the Wilderness*, *Rev. 12. 10.*

2. The first Particular then being resolved with so much Evidence and Assurance, we may with the greatest Clearness resolve concerning the second or the principal *Visum* of every *Seal open'd*: for it must be some State of the *Kingdom of Christ* defin'd by the joining together the *Voices* that summoned to the Sight and Observation so far, as these *Voices* continued; and then, when they ceased, the State of the *Kingdom of Christ* must be considered by the *Vise* themselves, as under the Cessation of those *Voices*, and by any sort of
Voices

Voices we can find equivalent to them. And in this Method, and no other; that I can understand, we may justly and truly comprehend the Intention and Signification of the *Seals*.

For if all the *Seals* carry on the *Kingdom of Christ* by so many Degrees and Steps of Advance, as I have in some measure, I hope, made evident they do; By undeniable Proof then it must needs be, That every *Seal* hath some State of that *Kingdom* protuberant or swelling out in its *Appearance* upon that *opening*, and that the *Voice* that says, *Come and see*, calls to observe it, and the *silence* of any such *Voice* moves Enquiry, Why there is no such *Voice*? and every *Vision*, or Thing to be *seen* in both sorts of *Seals*, the *Voice'd*, or the seemingly *silent Seals*, are to be judg'd of, as they have Relation to the *Kingdom of Christ*, especially because we shall find the three last *Seals* without *Voices*, have something to supply the want of the *Voices* of those four *Living Creatures*.

3. As to the *Time*, and its *Space*, that is measur'd out by these *Seals*; seeing no *Line of Time* is expressly given with them, it is impossible to be found out, but either, first, by some of the *Vision*, or things *seen* at the *opening* of these *Seals*, that are so certain, as to be necessarily agreed in, and thereby measuring from them, on each side of them, to take the whole Course; or secondly, by the having good Assurance, what are the *Vision* of the first, and last of these *Seals*, that thereby we may know, when they begin, and when they end, by the most undoubted Accounts of *History*; or thirdly, by observing if there be any Light concerning the just middle Point of their *Time*; or lastly, by some other *Line of Time*, that may (how much larger soever so as to comprehend it, yet) set Limits to it in its Beginning, Middle, and End, by some certain *Line of Time* that must end just before it, and some other *Line of Time* that must follow it; and that all taken together can answer that whole *Line*: And all these ways I shall use, to come to the exact Measure of the *Space* of the seven *Seals*, and what Measures of *Time* are and ought to be allow'd to them.

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Let us then examine the Importance of every Seal, first by what it discovers of the Kingdom of Christ, upon the joyn-
ing of the *Visum* or thing to be seen, and the Voice together,
or remarking upon the No Voice, and the equivalent Sup-
ply with the *Visum* or thing to be seen, and then collect the
Time of these seven Seals.

Seal I. The *Visum*, or thing to be seen of the first Seal, is, as is
hardly controverted by any, The riding out of Christ on his
white Horse, with his Bow, and the Right of a Crown, con-
quering and to conquer. This then was the Aim of Christ to
obtain his Crown, in the first place by the pure and holy Arms,
and Power of his Gospel, in the Universal, Perfect Ministry of
the Apostles; and till the Effect of that was tryed, he makes
shew of no other, whatever farther Aim Christ might have,
if his Gospel was not submitted to.

Thus is Christ riding out prophesied of, of Old; Ride pro-
sperously because of Truth, Meekness, and Righteousness, Ps. 45. 3.
And upon this Horse he rides out with final Victory, Rev. 19.
whose Name is the Word of God. This then, was then the
State of Christ's Kingdom, the making an Universal Offer of
it self to Jews and Gentiles, by that high Ministry of Persons
immediately guided and infallibly inspir'd, and accomplish'd
with the Gift of Tongues, and Power of Miracles, to make
the Publication of that Decree, *Thou art my Son; This Day
have I begotten thee: Ask of me, and as I have set Thee upon
my Holy Hill of Zion. by thy Resurrection, so I will give Thee
the Heathen for thy Inheritance, and the uttermost Ends of the
Earth for thy Possession: And if they will not submit, Thou
shalt break them with a Rod of Iron, and dash them in pieces like
a Potters Vessel*, Psal. 2. 6.

The Apostolical Voice, deep and loud as Thunder, royal as of
a Lyon, the first Living Creature, Come and see, is a farther
Assurance, That this was then the State of Christ's Kingdom
in this free and universal Offer of it self: It bespoke the
World therefore in the Language of the rest of that Psalm,
*Be Wise now, O ye Kings; Be Instructed, ye Judges of the
Earth;*

Earth, *Serve the Lord with Fear, Rejoyce with Trembling ; Kist the Son, lest He be angry, and for breaking his Bands, and casting his Cords from you, He break you at last as a Potters Vessel, with a Rod of Iron, or as the Stone cut out of the Mountain without Hands shivers the Image, of which the next Seal gives a Type.*

Now this Appearance of *Christs Kingdom*, and the most *Holy* declar'd Anointed in it, was absolutely necessary to make known the thing *seal'd*, and to be *unseal'd*; and that the End might be known by the Beginning, and the whole Compass of the Time of the *Seals* by Both. For nothing could make all these more known, nor the stay, the *sealing* had on this *Kingdom* from appearing more manifest, than this its offer to appear at the end of the last *half week* in the *Apostolical Preaching*, and yet *Prophecy* and *Vision* concerning it *seal'd* up so, that it could not bring forth this *Kingdom*, till its just Time constituted by the *Father*, and the *Oath of Christ* himself; and that in regard of the *Obstinacy of the Body of the Jewish Nation*, and of the *World of the Gentiles*.

Immediately upon the refusal of this *King* upon the *Holy Seal 2. Hill of Zion*, He began to use his *Rod of Iron*, and sent out the *Red Horse of War*, the *Vision* or Thing to be seen under the *second Seal*, joyned with the *Voice of the Gospel, Come and See*; but abated and weakened, not a *Voice of Thunder*; Whereas had the *Kingdom* been accepted, the *Thunder* should not only have continued, but multiplyed into *Thunders* and *Voices*, and grown lower and lower to introduce the *Kingdom*; But the *Antichristian Kingdom*, upon the *True Kingdom*, rejected, work'd on, and enervated the *Voice* though it was still *Apostolical, Come, and See*; As the *Voice of an Ox*; as if it self were *Falling a Sacrifice* at the *Altar*, deploring the slaughter then coming upon the *World*; So this *second living Creature*.

The State of the *Kingdom* therefore was as retreated in the *Gracious and Merciful Offer*; The *Voice* was not so Grand, and Sounding, but instead of it, *He that sat on the Red Horse of War*, had a *Great Sword* given him, and It was Given to

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Him,

Him, that He should take Peace from the Earth, and that Men should kill one another : This certainly was especially verified in those Desolations of the Jews under Vespasian, and Titus, and those succeeding War-like Emperours, Trajan, and Hadrian; under the first of which the Destruction of Jerusalem was so dreadful and bloody, till the last ruines by Hadrian; That no Time, nor History was ever deeper dyed in Blood, nor could this be without dismal Recoils of the Great Sword upon the Empire it self, within the Bowels of which it was continually sheath'd; insomuch, that Hadrian in his account of the final Wars with the Jews, omitted the usual Preface in his Letters to the Senate, *Ego quidem, & exercitus valemus, We and our Army are well.* This he suppressed, as not agreeing to that Season of so great los of Blood to the Romans.

This was a very affrightful appearance of this Kingdom, and of great Evidence of its Greatness and Power of Revenues, especially upon the Jews, those Murderers and Enemies that would not have Christ reign over them, and it returned back upon the Gentiles also, and the Roman Empire, guilty of the same Opposition to the Kingdom of Christ, though not against the same Light, nor with the same unnaturalness; for as to them, He came more particularly to his own, and his own receiv'd him not, and therefore having after the crucifying of him, rejected his Dominion, the People of that Prince Vespasian Came and destroyed the City, and the Sanctuary as with a Flood, and Torrent of Vengeance, and now unto the End of the War, Desolations upon the Jews were determin'd, and by the overspread of the abominable Armies was pour'd upon the Desolate by Hadrian after the Desolation of Titus, Daniel. 9. ult.

Now this great Judgment and Desolation, as a grand Argument of the Truth of Christianity, in Revenge of which this Desolation came upon the Jews, and the Reverberations or Repercussions, and Returnings of it upon the Heathen Empire, and their Persecutions of Christians, was a great Subject for the Apostolical Voice to enlarge it self upon, and to per-

perswade Men to pay Homage to the *King of Kings*, who could thus avenge himself; and so of great Use was that *Sound of the Voice, Come and See*; that beholding the *Desolations* that were made by Christ in the Earth, they might be *still*; and *know*, that *He was God*, and *exalt him in the very Heathen Earth*.

After this severe Vengeance of Christ by the *Rider of the Seal 3^d* *Red Horse*, there ensues the *opening of the third Seal*, and the *Thing to be seen under it* was a *Black Horse*, and *He that sat upon it* had a pair of *Ballances in his Hand*, and the *Apostolical Voice* continuing as under the *last former Seals, Come and See*, and it was the *Voice of the third living Creature*, the *Voice*, as of a *Man*.

Now that we may judge of the State of the *Kingdom*, under this *Seal*, it is to be closely examined, what this *Vision*, or *Thing to be seen* imports, even the *Black Horse*, and the *Rider with a Pair of Ballances in his Hand*; and then the distinct *Voice in the midst of the Living Creatures*.

It hath been generally interpreted, all to *Famine*, as if the *Seals* were a *Course of Judgments*, but besides that, neither the *First*, nor the *Fifth Seals* carry any Signification of Judgment, by a more sagacious Inspection into the spectacle of this *Seal*, after that forenam'd excellent *Dunmvirate of Apocalyptical Interpreters*, Mr. *Mede*, and Dr. *More*, and compare of it with the *Voice of the third living Creature*, as of a *Man*; I am abundantly satisfied, the *Black Horse*, and the *Ballances in the Hand of the Rider*, are an Emblem of that solemn *Imperial Justice* of the *Emperours* of this *Third Seal*, the *Antonines*, especially that great Mirror of Justice to Magistrates, *Alexander Severus*, in whom I account the interval of this *Seal to End*, who bore in his Hand continually in all Administrations, that great *Ballance of the World*, that *Ballance of commutative Justice*, given by our Saviour; *Do as you would have done to you*, and no otherwise; and this, as so remarkable in it self, and of a higher *Prophetical Use*, as we shall Discourse, when we come to the *Time affix'd to these Seals*,

and particularly to this ; *A Voice in the midst of the living Creatures* calls to the more solemn Observation of a Measure of *Wheat* for a Penny, *Three Measures of Barley* for a Penny, and see that thou hurt not the *Oyl*, and the *Wine*.

Son of
Mamma, a
Christian
Lady.

And now the State of the Kingdom, in Relation to this *Visum*, I estimate by those highly Rational, and *Apocalyptick* Discourses for Christianity, by *Justin, Martyr, Athenagoras, Apollonius*, in his publick Account of Christianity to the Roman Senate, *Clemens Alexandrius, Tertullian, Origen, Minutius Felix*, who all appeal'd to these Just and Manly Emperors, and offer'd to lay Christianity before them, as *Equal Judges*; and that would but shew themselves Men. And *Alexander Severus* was so far prevail'd upon by those weighty Reasons, that *History* hath reported him to have decided for *Christianity*; and as he shewed a constant Reverence to that great *Apothegme*, of the *Saviour* of the *World*, so to have built a Temple in Honour to him, upon which very last particular yet, I lay no weight, as being too doubtful.

But the other Parts of the State of this Kingdom of Christ, born up by the manliest Efforts of Reason, manag'd by those *Apostolick* Persons before nam'd, before those forenam'd Emperors, and *Alexander* particularly, are so beyond all *Historical Dispute*, as to sway me much more, than those inquisitive searches for some Dearth or Famine, that might be adjusted to the Time of this *Seal*; For I account it a Rule in this, and all other parts of this *Prophecy*, That the Interpretation depend, not upon dark and obscure Parts of *History*, but upon the most Conspicuous, Open, and Clear, and that are most known, and notorious in it; And it is to me a just Suspicion upon any Interpretation, that is otherwise grounded.

Seal. 4.

After this gracious Tryal and Essay upon the *Heathen Empire*, to draw it by the *Cords of a Man*, and by the Bands of Reason, immediately follows the *Fourth Seal*, In which open'd, the *Visum*, or *Thing to be seen* is the *Pale Horse*, and in the Place of any *Imperial Rider* sits *Death*, and Hades the *Grave*, or *Hell* follows it as its attendant Emblem, and the *Voice* of the

the *Fourth living Creature*, as an *Eagle* drawn by the *Carcase*, says, *Come and see*, This imports that Complication of Evils and Judgments; *The Sword, the Famine, the Pestilence*, and the *Beasts of the Earth*, and *Power was given to Death* over a *fourth part of the Earth*, or every *fourth* of it, that is upon all Quarters of it.

Under this *Seal* then, in the *Time* of those many, cruel, and short liv'd *Emperours*, between *Alexander Severus*, and *Dioclesian*, which were as *Beasts of the Earth*, for savageness, and so are a most famous *Historical Commentary* upon this *Seal*; is shewen the mighty Vengeance and Wrath of God, upon an impenitent and imperishable *Empire*; and this by that *Apostolical Voice*, to *Come and See*, or to consider it, the State of the *Kingdom* vindicating it self is so far declar'd, that it was even ready to break in with Fury upon the *Heathen World*, and that *Patience* so much injur'd and abus'd was now about to flame out in utmost Wrath; so far therefore the *Kingdom of Christ* was advanc'd, as to have made its last Tryal of Grace upon *Pagan Rome*; and upon this undoubtedly, the *Apostolical Ministry* insisted, in its, *Come and See*, as *Ezekiel* of old; as God saith there, *When I bring my four great Judgments, The Sword, Pestilence, Famine, and the Beasts of the Earth*, though *Noah, Job, and Daniel stood before me*, to turn away my Wrath, *They should deliver only their own Souls*.

Ezek. 14.
from 12
to 22.

And now as to the State of the *Church*, all along these *Seals* past, There was a plain Appearance of it in the *Apostolick Voices*, till just the Entrance of the *fourth Seal*; From that Time these *Voices* ceas'd, which had so far, as supported by the Characters of *Imperial History*, declar'd to us the Times and States of the *Church*, as before drawn out in the *Labour*, and *Patience*, and *Sufferings* of the *Ephefine Church*, while those *Apostolical Voices* lasted, although there was such a *Leaven* of the *Apostacy* hid in it, that it was charg'd to have left its first Love; one great Instance of which, was in *Victor's Excommunication of the Asian Churches* upon the score of the unwritten Ceremony of keeping *Easter* at all, much more unwritten.

written as to Criticism of Time, which made that so great Fewd.

Seal 5.

The *Fifth Seal* so plainly opens in the *Sufferings* of the *Christian Martyrs*, as to assure us, This *Prophecy*, as also other *Scripture-prophecies*, and *Notes of Time*, are for the sake of the *Church*, and not of *Heathen Empires* and *States*: yet by the Course of the *Seals*, we may easily know at what hour of the *Empire* it was, as by referring to the peculiar foregoing *Church-prophecy*, we know under what *Symbol* of the *Church* it lies; and from both, That it was the last and cruel *ten Years Persecution*, or *ten Days Tribulation*, begun by *Dioclesian*, while the *Christian Church* was under that peculiar *Symbol* of the *Church of Smyrna*.

That it was about the Time of *Dioclesian*, the Current of the former *Seals*, and the immediately following *Desolation of Heathenism* under *Constantine* assure us.

That it was under the *Symbol* of the *Church of Smyrna*, its peculiar Character of *Sufferings*, and *ten Days Tribulation*, make out; as also, in that there was no longer any *Apostolical Voice*, but the *Voice of Souls*, that were gone out of *martyr'd Bodies*, it signifies the *Synagogue of Satan* near an height; and from that very occasion of the *Tombs*, *Relicks*, *Memories*, and *Veneration of Martyrs*, and Trust in their Negotiation out of the *Body* for those they left behind in it, growing much higher. However, God graciously accepts this *Suffering Church*, and lays no Imputation upon it, but only on the *Sathanick Synagogue*. He seems to have more respect to the *Souls* Complaint than to the *Survivers* of that *Church*; He appoints them *white Robes*, but as unconcern'd in Mediations for any in this *World*, they are commanded to *rest*; and there is on their Instance a Signification of a *new Roll of Martyrs* under *Antichrist*, when the whole Number of those of the *first Resurrection* should be compleat, over whom the *second Death* should have no Power.

This *Seal* then is the very Joynt betwixt the Kingdom of *Paganism* falling, but not yet fallen; and that short Appearance

ance of *Christ's Kingdom* in the *Christian Empire* till *Theodosius the Great*. The *Army of Martyrs* had not yet overcome by the *Word of the Testimony*, which they held; The *Kingdom of Christ* was not yet celebrated with that *Doxology*, chap. 12. But there was nothing came between this *Cry of the Souls* and that *Kingdom*, although speedily surpris'd by *Antichristianism*, into which *Pagan Demonolatry* was first transplanted on this very occasion of *Martyrs Sufferings*, compleated within this *Seal* especially.

And thus we have the State of the *Kingdom of Christ* in the *Church* within this *Seal* assur'd by one of the most famous *Monuments of Ecclesiastick History*.

The sixth *Seal* is that great *Seal opened*, by which the *Heathen State* of the *Roman Empire* was demolish'd; and which carries most abundant Instruction of this whole Time of the *Seals*, and also of the *Kingdom of Christ* in his *Church* during that Time.

1. That *Heathen Idolatry* that had seated it self, as in the *Heavens*, and from thence reach'd down it self into the *Earth*, and in the *Deep*, is as by an *Earthquake* remov'd from below, and as by a *Tempest* above is dismounted and deposed from thence: so that here *Sathan*, as the *Dragon*, was cast down from *Heaven*, as by *Lightning*, according to the *Vision*, chap. 12.

2. The *Emperours*, or *Kings of the Earth*, and all its great *Men*, lay'd aside their Greatness, even to their *Imperial Purple* and *Diadems*, as particularly *Dioclesian* the *Arch-Persecutor*, and *Maximian* with him; mov'd not so much by any thing as by a *divine Terror*, by the *Fear of him that sate on the Throne*, and of the *Lamb*. And this is given as a lively *Type of Christ's glorious Appearance* in the Destruction of his *Enemies*; *Who will be able to stand in that Day of his Wrath?* *What Mountains, Dens, or Caves*, will then open to receive *affrighted men*?

3. From hence it plainly appears, What was to be open'd by *Christ's opening of these Seals*, even no other, than the
gla-

A Scripture Line of Time.

glorious visible Kingdom of Christ, and not his *spiritual Kingdom* only; As an eminent Assurance of which, He declar'd himself in the *preaching of the Gospel*, and a *Crown was given to him*, as an Acknowledgment of his Right, though to obtain it, *he was to go out conquering and to conquer*. Here then in this *Christian Empire*, beginning at the *sixth Seal*, and so going on in the *seventh Seal* to *Theodosius's* Victory over all the Remains of *Heathenism* (after *Julian*) in the *Senate*, *Magistracy*, and *People of Rome* gather'd to a Head in *Eugenius* and *Argobastes*, This *Kingdom* appear'd as in an *Emblem*, and earnest of it self; and so it is celebrated *chap. 12.* with Praise and Triumph as in *Heaven*, though even there surpris'd.

4. Here the State of *Christ's Kingdom* in the *Church* is solemnly declar'd, and also as in the *Christian Empire*. In the *Church*, to shew the *high towering Synagogue of Sathan*, There is no *Voice of the Church*, but of an *Angel*, crying to the *four Angels not to hurt*, &c. a certain Indication of bad *Symptoms* appearing at this, in it self, happy Change. 2. There was a *pure Church* and *Kingdom of Christ* yet publick and *visible*, but upon the Retreat; for it was just now retiring, and about to be *seal'd*, that is, under that *over-growing Synagogue*. 3. This *Kingdom of Christ* in his *Church* was to have (abating the general Unhappiness of fallen sinful Man) a more quiet and illustrious State than heretofore, *viz.* in a *Christian Empire*; for till the whole Time of *sealing the Servants of God* was past, the *four Angels*, that had the *four first Trumpets*, were commanded to *hold the Wind*, that no such *Hurt* could be done upon the *Empire*, as was after to be done when they *founded*. This was *Smyrna's Crown*. So that tho' God had determin'd the Period of the Blood-guilty *Roman Western Empire*, as *Imperial*, yet it was kept off, till it became *Pagan-Antichristian* (a new *Paganism*;) Then God gave it in *Wrath*, after a Time, an *Antichristian King*, its former *Imperial King* being taken away in *Wrath first*.

5. The

5. The precise Time of Sealing; that is of covering all the True, visible Glory of Christianity in the Christian Empire is hereby set, viz. until the First Trumpet; For till all was sealed, no Wind could stir; when therefore the first blasting Trumpet sounded, all true Christian Glory was cover'd, shut, and seal'd; and Apostate Christianity alone in any splendid publick Appearance could be hurt.

6. At this very joynt of Time, upon the Christian Empire is grafted a Pre-Appearance of the Glory of the New Jerusalem in the innumerable Palma-bearing Company.

7. That Glorious Kingdom is notwithstanding the sixth Seal open'd, apparently stay'd, and estopped in sealing the 144000 of Gods Servants, that the Glory of Christ in them could not appear. For the Glory of a King is in the Multitude of his People, the sealing therefore this square Israelitish Apostolical Number is the sealing, and estoppage of the Kingdom it self.

The seventh Seal is the last Portion of this sealed Time, and it keeps its hold on all future Time, till the Book and Kingdom are resign'd. In which the Vefum or Thing seen was the seven Angels, that stood before God, to whom were given seven Trumpets, and these Angels preparing themselves to sound, till they just began to sound make up the Representation of this Seal.

The State of Christs Kingdom is to be understood, 1. By the Silence, as Characteristick a Note, as any of the former Voices; For in the structure of this Divine Prophecy, the symbols are not only drawn and taken from the Events; but He that both manages the Events by his supream Power, and erects the Schemes upon them, hath design'd, provided, and contriv'd so much of Event, and Symbol, one for another, that it is a great Symbol, that there is no more of such, or such Event, That, while it looks, as if it were a Reason, why the Symbol goes no further, because the Event goes no further, It is even yet a Symbol through the admirableness of this Mystick Prophecy, that just then, and there, where the

Event ceases, the Cessation of the Event comes in the place, where that Cessation may create a *Symbol*; And this could be no way thus modelled, but by so supream an Authour, who is not only the Artificer of the *Symbols*, but the *Opifex* the absolute *Operator* of the *Events* themselves, The Reason, why the *living Creatures* spoke no more after the *Fourth Seal*, was, not only because there were but *Four living Creatures*, but also because the Pure *Apostolical Ministry* there ceas'd; The Reason, why the *Souls cryed under the Altar*, was not only because the *Martyrdomes* under the *Pagan Empire* were then compleated, That all of that Roll might joyn in that appeal to God, but because that was the most Pure and Excellent Voice the *Church* had then left to speak to God in, the *Voice of Martyrs Blood*, that when they were dead, yet spoke, for after this the *Church* spoke no more, so as to be heard till after the *Apostacy*; nor did the *four living Creatures* or *twenty four Elders* appear any more after this *Seal* till then; c. 11. 20. And this Cry was tim'd just before that amazing change in the World, that *Constantines* Conversion produc'd. The Reason why an *Angels Voice* remark'd the *sixth Seal*, except only as that so wonderful Event of the Desolation of *Heathenism* spoke it self, was because the Kingdom of Christ was greater in the sealing of so many of his *Servants* to be hidden under the *Antichristian Kingdom*, then, that very Conversion of *Constantine*, which as it let out the *Kingdom of Christ*, so far as in an *Emblem*, let out the *Apostacy* and *Antichristian Kingdom* also by accident, that just then the 144000 were seal'd, and the *Woman* took her *Flight into the Wilderness*. Lastly, the Reason why *Silence* and *Prayers* without any audible *Voice* solemnize this *Seal*, is, because the pure Service was reducing to the silent, private *Prayers* of the *measured Temple, Altar*, and its *Worshipers*, and the publick *Tamwith Daily*, or *continual Pure Worship* was about to be taken away by the *Gentiles* Intrusion into the *outward Court*. Chap. 11. 1. Compar'd with Chap. 8. 1.

Yet

Yet at this Time the Worship was both publick and pure in Gods Account, and the *Prayers of all Saints came up as Incense* before him, and the Prosecution, the *Kingdom opened in all the Seals*, had made against *Heathenism*, was completed in *Theodosius's Famous Victory against it*, imported in the *scatter'd Altar-Incens'd Fire* of his and all Christians memorializ'd Prayer, in the midst of the Battel with *Eugenius*; upon which followed *Voices, Thunderings, Lightnings*, and an *Earthquake*, the usual Symbols in this Prophecy of all the Acquisitions and Prevalencies of *Christs Kingdom*.

So the State of the Empire was during this Time a State of Respite, Quiet, Peace, or Victoriousness, and Greatness under the Favour of the Precept given to the *four Angels*, that *beld the four Winds*, which Precept was yet in full Force and Vertue.

But all this was but for an *Half hour*, an imperfect, decurated Time, seiz'd and surpriz'd from its Perfection, [as the *Beast's Times* have been, and much more shall be yet within the *Half time*:] The Purity of Worship was surpris'd by the Apostacy, the *Kingdom of Christ* by the *Antichristian Kingdom*, being immediately in Preparation; The Glory and Peace of the Empire no sooner vindicated from *Paganism*, but merg'd in *Antichristianism*, and so pursued by Vengeance that punish'd the former in the latter; and so also made way by a high mysterious Counsel of Justice, for the *Antichristian King*, while it destroy'd the *Antichristianiz'd Empire*.

Now the just Time of the whole Course of the *Seals opened*, from the *last half Week*, I estimate at 400 Years; For the Decency of the Type of *sealed Time*, it is indeed given in no numeral Account: Even as the *seven Thunders seal'd* are ever after conceal'd, and under the Name and explicate Series of seven Thunders never open'd, and yet, as we shall see, produc'd in the *seven Voices*; So this *sealed Time*, and of this *seventh Seal ending*, may be understood;

1. By comparing that great opening of the *Kingdom of Christ* at the first Seal in the *Apostolical Preaching*, and the magnifi-

cent Appearance of it in the sixth Seal in *Constantine's Conversion*, [and except that short *Nubecle*,] that little Cloud of *Julian's Apostasy*, all along the *Christian Empire* to *Theodosius's Death*. Parallels to each of which, nothing appears throughout the Time, either in *Common* or *Ecclesiastical History*, wherein the *Christian Church* is concerned, as shewing *Christ's Kingdom*.

2. By comparing all along the 2300 *Eu. and Mor.* the 75 of the *Word going forth*, the 490 of the *Weeks*, the 1260 of the *Witnesses*, and its concurrent *Numbers*, and the 75 of the *Voices and Vials* we have, and shall farther find the *sealed Time* determin'd to 400 Years, and ending at 437, when the *Trumpets* began to sound; which ought to be shewn.

3. By the *Signature* of the *half Time* of the *Churches Purity*, and of the *Western Roman Empires Duration* before the *Vacancy*; at which *Vacancy* it enter'd in the *New and last form*, viz. the *Bestial*, we may compute the *Sealed Time*.

In Augu-
stine.

This I account given by the *Voice* in the midst of the *four Beasts* in the third Seal, in the very Reign of that *Mirror of Magistratical Justice*, *Alexander Severus*, presented with the *Ballances* in his *Hand* weighing out this Time just at the *half Time*, or 202 years from the *Resurrection*, or 237 of *Vulgar Account* from the *Incarnation*: to which 202 Years added, as the other *half Time*, the *Apostasy* enter'd at 437, and then the *Trumpets* sounded to the *Empires Ruine*.

And how fitly is the *daily Service*, at its just and even *Ballance*, symbol'd by the exact care of just *Weight and Measure*, (according to the Charge on the Prince in the Prophet *Ezek.*) without any Injury to the *Wheat, Barley, Oyl, and* (by Concomitancy no *daily Oblation* being without it) *Wine*, and as it were on purpose to shew us it was not the *Levitical* but according to the *Unceremonial Simplicity* of *Gospel Worship*, the *spiritual Sacrifice* that is intended, *Barley* is added, which had no Place in the *daily Levitical Oblation*. Now to explain this *Symbol*, I desire a diligent Compare of *Rev. 6. 6. Exod. 29. 40. Numb. 28. 7. Ezek. 45. 9, 10. &c.*

Oh

Oh infinite and supream Dispose, that *changes Times and Seasons* as it pleases, having first drawn them in an entire *Table*, lying always before it; where every Thing is *beautiful in its own season*, and so every thing shall at last appear before *Holy Angels and Saints*; and even extort the Confessions of *Angry and Male-content Spirits*. How admirably hath it *seal'd and open'd* in this course of *Seals*, and for his own *Glory* suffer'd a *new sealing*, by surprise, upon his *Kingdom* when that *first sealing* was taken off, that he might bring *Good out of Evil, Light out of so long obscurity of the Apostacy*, that even then when the *Empire or Universal Monarchy* of the World was risen out of *Heathenism* into the Acknowledgment of the *only true God*, and *the one Mediator Jesus Christ*, suffered it to relapse into the new *Heathenism* of *Antichristianism*: Even so *Father*, who hast bid these things from the *wise and prudent*, and *revealed them to Babes*, it seem'd good in thy sight. For thou hast what Time thou pleasest, [to whom a *Day* and a *thousand Years* are equal] to display thy *Kingdom* in, within the most perfect Measure of Time, viz. a *cubical thousand Years*, and then in a *boundless Eternity*. *Remarks*

To him then who *sits on the Throne*, and to the *Lamb*, who hath the *sealed Book* yet in his *Hand*, and is even ready to *unseal it* into his *Kingdom*, within *Ten Years* to be proclaim'd, be *Glory, Blessing, Salvation, Dominion, Obedience*, for ever and ever. Amen.

An Explication of *Daniel's* Grand Line of Time, as given in his four last Chapters.

S E C T. I.

OF the Vision of the Daily taken away, and therein of the 2300 Ev. Morn. or the Vision call'd the Vision of the Ev. Morn. in general, on Dan. chap. 8. Page 1.

S E C T. II.

That this Vision begins at the Persian Monarchy, and the Proof of it. Page 8.

S E C T. III.

In which a Line of 75 Years, precedent to the 70 Weeks, is asserted, and endeavour'd to be proved, Dan. 9. Page 24.

S E C T. IV.

Gives the Proof, that the Time of the Words going forth was the first 75 Years of the 2300 Ev. Mor. Page 28.

S E C T. V.

Of the 70 Weeks themselves in brief: the second Line of the 2300 Even. Morn. Page 32.

S E C T. VI.

Brief Remarks on Daniel's last and longest Vision, are made from Part to Part. Page 35.

S E C T. VII.

Of the whole Line of Time from the Resurrection of Messiah, unto the Time of Blessedness, in the Lotts of the New Jerusalem; and its Royal Priesthood: on Dan. 12. v. 4. &c. to the end. Page 45.

S E C T. VIII.

Wherein is given a Prefatory Survey of the whole Apocalyptical Prophecy. Page 52.

S E C T. IX.

Wherein a Proof is given, The seven Churches carry with them a Line of Time contemporizing with the whole Apocalyptick Time. Page 62.

S E C T. X.

Of the third Line of Time in the Grand Line of 2300 Even. Morn. or of the seven Seals from the Resurrection; shewing it extends to a space of 400 Years. Apoc. c. 4 c. 5. c. 6. c. 7. c. 8. Page 72.

Of the Great LINE
OF
Prophetical Time.

In XXII. Sections. viz.

The 1260 Days of the *Witnesſes*, and the
Woman in the *Wilderneſs*. *Apoſ. x. 11. 3.*
& *12. 6.*

SECTION I.

Of the Ninefold Repetition of this Line, and its ſeveral Characters; ſhewing, 1. That Time, Times, Half a Time, muſt each ſignifie, firſt Years, then Years of Years: 2. That Days muſt ſignifie, either firſt, Days of Years, in the 1260 Days, and then each of the three Days, a Year of Years, and proportionably in the Half Time, and Half Day. 3. The Months can be no other than Lunar Months; and ſo muſt ſignifie ſuch Months of Lunar Years, as are proportion'd to the 1260 Days, as Lunar Time is to Solar.

THE Great Line of Time, in the Eye of Prophecy, *Position:*
and upon which it is moſt intent, as drawn for the latter Times, and approaching ſo near the final Accompliſhment of all Prophecy at this very Time, is the Time, Times, and Half Time, call'd alſo, Three Days and a half. Twelve hundred Sixty Days, and Forty two Months. All of which, even as each of them concur, though in different manner, as ſhall be ſeen, into One Line of Twelve Hundred

A Scripture Line of Time.

dred and sixty Years, and are coeval to the space of the six first Apocalyptical Trumpets.

That this Line may be better understood, and Apprehended, It is first to be well observ'd : in these following Grand Heads, or Generals of Discourse,

First General. This Line of Time is nine times to be found in Sacred Prophecy; Twice in *Daniel* it is called *Time, Times, Half a Time*; ~~once 1260 Days~~, though concealed somewhat by joyning it with Thirty more; for twelve hundred and sixty are made to lye in the complex of Twelve hundred ninety Dayes, In the Apocalyptick Prophecy, it is first made known by *Forty two Months**, then by *Twelve hundred sixty Days**, then by *Three dayes and a half**, then again by *Twelve hundred sixty Dayes**; then is again reassum'd, the *Time, Times, Half a Time**; and lastly, the *Forty two Months* are the second time assign'd; the observation of which Repetition, and Variation, and Order of both; in giving this space of Time, is of great Instruction (as we shall see in its proper place) for the understanding Prophecy.

Dan. 7. 25.
Dan. 12. 7.
Dan. 12. 11.
Apoc. 11. 2.
Apoc. 11. 3.
Apoc. 11. 9.
Apoc. 12. 6.
Apoc. 12. 14.
Apoc. 13. 5.

That then, which I shall first address our Thoughts unto, shall be to consider every Character of *Time*, given us in Prophecy, by its self, with its Signification and Extent, and the Assurances it is of such signification and Extent; then the Balances of the *Characters* one with another; and lastly, their several Epochs and Periods.

Character first.

The first Character of Prophetick Time, is *Time, Times, Half a Time*, or if translated exactly, either according to the Originals of the Old or New Testament, and according to the very Design of Prophecy, it is *Appointed Time, Appointed Times, Appointed Half Time*, or, *Season, Seasons, half a Season*; and so in that first Distribution of Time according to the Motion of the Sun, and the Moon, the great Luminaries of Heaven, it is used *Genes. 1. 14.* for Design'd and Appointed Times; and this is very necessary to be layd in the Foundation; For accordingly it will follow, The measures of this *Season, Seasons, half a Season*, must be found out by observing,

ving the measures of the other Notes of Time wherewith they are joyned; for that Character of *Season* it self speaks high, and notorious Designation of this *Time, Times, Half a Time*; and that most remarkable *Season* (of which after-use is to be made) arises from such a Designation, and not an immediate Definition of the Space. ●

But then secondarily, Because a *Year*, and a *Day*, are the most natural and ready Measures of designed Time, and so may in that forenam'd Scripture be the Explanation of *Seasons*, or remarkable and signaliz'd *Times*, as they are immediately added to *Seasons*: and because in all probability, *seven Times* passing over *Nebuchadnezzar* under his *Delirium*, Gen. 1. 14. Dan. 4. 23. mean seven Years, since they cannot mean Days or Months, or less than Years, nor more, we may first consider *Time, Times, Half a Time*, as three Years and a half, and that with Authority, because they are diversify'd into other such Extents of Time or Spaces, as we shall see, that point to so much.

So then the signification of *Time, Times, Half a Time*, is taken from that first most known and honourable Account of Time, the Sun's Motion from Point to Point in its annual Circle: This is a more honourable Circulation than that of a Day, because the Sun more knownly varies every day from the Point from which, and the Point to which it daily moves, which makes the change of the Year to those several Seasons; so that although, as *Solomon* tells us, *The Sun riseth and goeth down, and hasteth to the place where he arose*, distributing Day and Night to the World; yet he neither sets nor rises two Days together at the same exact Point, but veres towards one of the Tropicks; although therefore a Day of the Sun's being with us is the most noble measure of Time next to the Year, yet it cannot deserve the Name of a Time, of a signaliz'd Time, as a Year doth; both because it is not so exact to a Point of Revolution, and because it is not so full; a Year excelling a Day in being the greater and ampler, and so the most perfect, known, and generally observ'd Circle for

A Scripture Line of Time.

a *Season*, comprehending that of a Day above three hundred sixty five times within it self; and is the Suns perfect Emen-
 suration of its way from one end to the other end of the
 Heavens, and of its Visitation of the whole Earth with its
 Beams.

A *Year* must yet more exceed Month than it does a Day, because the Sun hath the Government of the Day, and of the Year; but the Moon, the much more ignoble Planet, and Governess only of the Night, gives to the Months their Character and Measure; and tho' there are twelve Points of the Space the Sun emensurates in a Year, viz. the twelve Signs in the *Zodiack*, and the Suns first Touch upon *Aries*, to its gliding off from it to the next Sign, may be call'd a Solar Month; yet neither is it the proper Month, which is defin'd by Lunations; nor is it any Circulation of the Sun with it self, or with its own Motion, or with its great end of encompassing the World with its enlivening Beams: there is no space therefore that can properly merit the Name of a Time or Season in the first place, but a Year first, and then a Day.

Times, absolutely so call'd, must needs also be most properly two *Times*, for the first Plurality, or more than one is two; and the more so, because it is set betwixt one Time, and half a time; for that Number, which exceeds, and removes from Unity first, is two; and that which is bounded by half a Time in its remove from one Time, can be no more than two; for if it had proceeded to more than two, and had not been stop'd or cut off, as the *Hebren* significantly, *It had been three Times*.

Half a Time therefore, as it refers to the Beasts Time, must be Time decurtated, or cut off at the middle, (as the Garments and Beards of *David's* Servants, half'd by *Hannu* in Disgrace and Dishonour) to the Beasts eternal Infamy, and in recompence to his surprise of the Churches Peace, and Purity, at its half Hour, as shall be noted.

Time then, as One, denotes Beginning, as One is the beginning of Number; *Times*, as Two, denotes Increase and
 Conf.

Consistency, as it is a progress of Time from One, and settles in the first even Number ; Half speaks an endeavour of Motion to be continued, but surpris'd, and cut off at its middle.

Now these *Time*, *Times*, *Half a Time*, might signify only the three Years and a half they first import ; but that they must signify more, we shall find very full assurance : when therefore we shall have reason'd that it must be more than three Years and a half, it will then appear most reasonable, that *each Time* should have its most perfect Circle : And if a Year be the perfectest Circle of Time, then a Year of Years must be the most perfect and full Circle, beyond which there can be nothing, but a Repetition, or Multiplication of the same again and again : so then the *Time* must be a Year of Years, the *two Times* must be the same Circle twice told, and the *Half Time* the same Circle attempted the third Time, and clip'd off at the Semicircle ; which is the Account of this Character of *Time*, *Times*, *Half a Time*, and which is the first, and, as will appear, the most comprehensive of the Characters of this Line : and tho there may be other Revolutions of the Heavens, and of the Sun, particularly known to learned Astronomers, containing greater numbers of Years, and there is a more perfect Number also of Years, *viz. the thousand Years* given us in this Prophecy, as we shall see afterwards ; yet there is none so fit to the present Purpose as *Days* and *Years*, nor so full as a Year of Days, and then a Year of Years, or of prophetical Days, most agreeable to Prophecy every way.

I come now to the second Character of *Days* : A *Day* then is the first most known and observable date of Time, as it was first in use to measure Time by ; *The Evening and the Morning were the first Day*, as soon as Time began : A *Day* then is the Time in which the Sun performs his Motion (speaking as the Scripture does to general Apprehension, without regard to strictnesses of Philosophy, whether the Motion be of the Sun or of the Earth) from *East* to *West*, and gives Light to one of the Hemispheres, and then from *West* to *East*.

Chara-
cter the
Second.

Gen. 1. 5.
&c.

West to East, and so hastens to the Place where he arose as near as the aforesaid Variation will allow, and gives Light to the other Hemisphere, as Lord of the Day to the World of both Hemispheres.

As then on this Account *Days* are in all Languages expressive of length of Time, so one Day was by God made choice of to signify a Year, and one Day by *Moses*, *Psal.* 90. and by the Apostle *Peter* is singled out to parallel with a thousand Years; and *Man's Day*, by the Apostle *Paul*, is us'd to express the whole course of Man's time of judging, in opposition to the Day of Judgment: and the whole course of Judgment is call'd frequently the *Day of Judgment*, as *one Day*; and as it is taken a Day for a Year in this Line of Time, so we shall find in the *three Days and a half* it is taken for a *Day of Years*, equal to a *Year of Years*.

2 Pet. 2. 8.

1 Cor. 4. 3.

Day therefore is a Standard of Time fairly to be accommodated to any Measure of Time, the Conjunction it hath with such Measure otherwise given requires: when therefore three Days and a half are joyn'd with twelve hundred sixty Days, with twice forty two Months, and all these within *Time*, *Times*, *Half a time*, there is a fair Reason to understand them of the very same Tenor of Time with what they are so conjoyn'd.

But as for the accounting a *Day* for a *Year*, that rests upon that Divine Institution of a Day for a Year, first in a Case near and parallel; of the Forty Years Commoration of the Church of *Israel*, *Numb.* 14. v. 34. (to omit *Jacob's* old Stile of Time, a *Week of Years*) in the Wilderness, and after that by the solemn Institution, as of a propheticall Key, *Ezek.* 4. *I have appointed a Day for a Year*; so that when there is a concurrence of Prophecy, and Things to be transacted, that cannot be transacted in so short a space as of Days literally and naturally understood; they must be so understood, as we are directed by Prophecy to understand them; viz. a Day for a Year, even as without Hesitation we compute into Weeks of Years *Daniel's* seventy Weeks, and so into 490 Years.

Now

Now we shall find such Transactions, fitted to the *twelve hundred and sixty days*, that cannot possibly be suppos'd to have their Motion in *three years and a half*, so that they must be *Prophetical days*, or *days for years*.

And thus we have settled the two first, and most noble Characters of Time ; A year signified by a *time*, and a *day*, as it is used in the *three days and a half*, and in the *twelve hundred and sixty days*, with their most truly Prophetical Indications, *viz.* *three years and a half of years*, in the *three times*, and *three days and a half*, and *twelve hundred and sixty years* in the *1260 days*.

Let us then proceed to the *third Character of Months*, or the *forty two Months*.

A *Month* then, we know, is that Space of Time the Moon describes by Night, in its progress through the *Zodiack* ; For whatever Hemisphere it moves in, it is still Night it rules in, which Motion is indeed so full of Variation and Uncertainty in its Remove from the *Ecliptick Line*, the Sun's certain Path, that it is said, The Sun knows its way, but the Moon does not ; even as the *Phases*, or figure of the Moon is upon perpetual change, even to a Proverb, upon the unadjustableness of any ones Humour or Manners ; *Who can* (saith the Proverb) *fit a Coat to the Moon ?* and so is excellently adapted to describe the Antichristian Tyranny that changes *Times* and *Laws*. Not onely by rescinding the truly Christian Laws, by mens own Additions, contrary to those Laws themselves ; but also making perpetually changeable, even the Counterfeits of them, by innumerable new Traditions ; whereas the Religion of Jesus Christ is *yesterday, and to day, the same for ever*. Besides that *Judaisme* and *Heathenisme*, that had so many dependencies on the Moon, is the Constitution of *Antichristianism*, and therefore the true Church, so distant from it, is cloathed with the Sun, and hath the Moon under its feet, and therein abdicates *Judaism*, *Heathenism*, and *Mahometanism*, (that also claims a Kindred with the Moon) as the Votaries of the Moon.

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cter.*

Now

Now this Moon, as Governess of the Night, as so variable in its Motions and Measures, gives no Rule of Time by Motion from East to West, but only from one Luration to another, it denominates *Months* or *Moons*, being certain onely in this, to return from one Conjunction of the Sun to another; which, because it gives a new Phase to the Moon, is therefore called in the Hebrew *Neuitas*, and the Lurations *Neuitates*, or New Moons.

But I understand No Way that it can describe the Circle of a *Year*, but by its Attendance on the Sun in its Motion, by so many new Conjunctions as will most agree with the Annual Motion of the Sun; and the nearest This can be brought to by the Natural Motions of the Moon, there will be between Ten and Eleven Days betwixt the Motion of the Sun and the motion of the Moon upon twelve Conjunctions (call'd therefore Synodical Months) of the Moon with the Sun; For so many the Sun requires more to the finishing its Annual Course, than the Moon needs to its twelve Conjunctions with the Sun. And this be spoken of *Months*, as they are most properly to be understood of *Lurations*. For if we would interpret them of *Solar Months*, besides another greater Obstruction, or Caution to be entred against that Interpretation hereafter, they could be only *progressive*, not *Circular*, and so not agreeable with a *day* or a *year*, there being more of a Circulation of motion by that most *Illustrious Prince of Time* in a *day* than in a *Month*. And therefore we account a *Day* the first Circle of the Sun's motion, with Light from East to West, and so to East again; and a *Year* the most perfect Circle of his motion, in going forth from one end of Heaven, and in Circuit to the other end thereof, with Heat and Influential Vertue; in neither of which *Solar Months* correspond, as to any Complement, and therefore not so fit Symbols of Time as the *Lunar Months*, which have a circle from one Conjunction to the Sun with another.

Now these *Lunar Months* are in conjunction with Time, Times, Half a Time, or three years and a half of *Years*; and with

A Scripture Line of Time.

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with Twelve hundred sixty *Days* or *Years*; Twice Forty two *Months* of *Years* also, but the former coalescing, or falling into One within the latter, as a River that had been a River before may be suppos'd to do into a new Cut, or Channel, prepar'd to receive the confluence of neighbouring Waters, lying in the way of that former River, so near, that by the great confluence of Waters, and the more ample Channel of the new River, the old may be deriv'd into it, and so make the much greater River, and having made their way, as so united, some Leagues, the Old River, its Name, and Memory, are swallow'd up in the New: so are the *Gentiles forty two months* merg'd in the *Forty two months* of the *Beast*, and both coextend the *Twelve hundred sixty days*, and no more.

SECT. II.

Of the two Communities, and their two-fold state described, within this Line of Time, viz. The Church of Christ and its Sufferings, the Kingdom of the Beast, and its Tyranny: shewing also, there must be Season, or intimate Time within Time, at large.

I Have thus far settled the General *Sciagraphy*, or Land-
Scaph of this *Prophetical Line of Time*, and shall now endeavour to make a farther penetration into the understanding of it, and its several Characters, by enquiry into its signification, its extent in every one of these Characters, and the Balance of every one of them, each with the other, and that not by an over-critical restraint of the following Discourse to every Head, but in such a communication of the Extent, the balance of the Characters one with another, that the most perfect knowledge of the whole may arise from them together, as they most naturally fall one into the other.

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A Scripture Line of Time.

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general.

It is then to be known in the Second General ;

There are two states of Things, and two kinds of Personages; and in successive Communities, and Incorporations, each of them are to be found ; both which appertain to this Line of Time, and the Characters of Time are distinctly suited to each, viz. to the tyranny of that King, the Scripture-Prophecy calls the *Beast*, and *his Gentiles*, and to the Sufferings of the *true Church* and *Servants of God*, under that Tyranny.

The whole mass of Time is therefore divided into the Time of the Night, under the Conduct of the Moon, the Governess, as hath been said, of the Night, and into the Time of the Day, and the Light under the Government of the Sun, the Prince of the Day. And this is agreeable to that long Line of Time, *Dan. 8. 14. viz. The twenty three hundred Evening-Morning* ; for so they are expressed in the Hebrew, that while the *twenty three hundred* notes by such a number, the length of the space, the *Evening-Morning* is all but one Evening, and one Morning ; and so it is called, *The Vision of the Evening. and of the Morning*, verse 26.

As then it is called the *Vision of the Evening and the Morning*, so the Evening is but One, and the Morning but One. As they are 2300 *Evening-Morning*, ver. 14, it is signified, the lesser portions of Time are taken out of that great Number ; Again, As they are One Evening and One Morning, it speaks the Time, One continued Evening, with a bright Morning at the end of it ; As they are *twenty three hundred Evening-Morning*, it signifies so many Nights and Days, or natural *Nightmovers*, or prophetic *Years*, in which the *Children of darkness* take the Evenings, or Night, under the Moon, and the *Children of Light* have the Mornings, or Dayes, for their portion, under the *Sun of Righteousness*, with which the *Church is clothed*, and hath the *Moon*, even when it seems most to have the Ascendent, under its Feet ; but their Morning or Day does not appear in its Brightness, till All night's past, and the *bright Morning-Star* shall appear.

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The whole Mass of Time, I say then, or the *Time, Times, Half Time*, is distributed into *twelve hundred sixty dayes*, twice nam'd, but can be but one and the same Twelve hundred and sixty; and *twice forty two months*, which, taken as Luniar Time, and single, cannot be equal to Twelve hundred sixty dayes, or so much Solar Time, and taken double, exceeds it, and therefore must, as hath been said, and shall be prov'd, coalesce, and knit one into another, as a due Point, and so may be Two forty two Months, and this, as proper to the Children of the Night; must be peculiar to the Beasts Tyranny; and the Days distinct to the Children of Light, and their Holy Martyry, or Testimony, though under Sufferings, and Death it self.

The first of these, or the *Tyranny of the Beast*, is expressed by *changing Laws and Times, and wearing out the Saints of the most High, by accomplishing to scatter the power of the Holy People, by the Gentiles treading the Court, and the Holy City under foot*, whereby the *Tameth*, viz. the daily, or continual Publick Service of God is taken away, by *making War with the Witnesses and Saints, the Woman's Seed, and overcoming, and killing them*, as may be seen by a compare of *Dan. c. 7. c. 8. c. 11. c. 12. and Apocal. c. 11. c. 12. c. 13.*

The second State of Things, or the Sufferings of the Church and Servants of God, is expressed by *the Witnesses, and Servants of God worn out, given into the Hand of the little Horn, or Beast, (for he is call'd both, Dan. 7. v. 8. 12. 25. compar'd) lying dead, cast down, stamped upon, scattered, the Witnesses in Sackcloth, and the Woman in the Wilderness, so as to be hid from the Face of the Serpent.* All which appears in the places fore-cited.

Now that we may see, how these States, and so the Characters of Time are Implex'd, and Enfolded one within the other;

First, the *Time, Times, Half Time*, are the common Womb and Continent of the whole Time; And this Character is therefore given first, *Dan. 7. 25.* And that it might be the

more observable, it is given again the second time, *Dan.* 12. 7. And then to give a farther notice to it, it is given a third time in the Revelation, *Apoc.* 12. 14.

But because the just space and duration of *time, times, semi-time*, cannot be concluded certainly by themselves, they are slid into *twelve hundred sixty dayes*, lying, as I have said, in the Bosome of *twelve hundred ninety dayes*, as the just size, and exact standard of the whole Time, so that in its utmost Extent, It, and all its Characters must be equal ; and they can neither exceed, nor fall short of Twelve hundred sixty Prophetical Days, or Years, that is, neither the Time, Times, Semi, or Half Time, nor the three Dayes and a half, which are but other words, as we shall see, for the Three Times and a Half ; Nor the twice Forty two Months can be either longer or shorter than the Twelve hundred sixty Years ; because therefore Forty two Months of Lunar Time (as they ought to be interpreted, as hath been shewn) are not equal to twelve hundred sixty Days, or Years ; and that twice Forty two Months will much more exceed, therefore the Forty two Months, twice given, must be two Forty two Months, which, by the Characters we shall be guided to, we shall find at an exact Point, coalescing, or uniting into One, as hath been already said.

And because *Time, Times, Semi Time*, are both as long, and as broad as the *twelve hundred and sixty dayes*, and yet have a more pregnant Intimate part, *viz.* the *Season* within the *Time*, in regard of which, or as referring to that *Season*, they are call'd *καιροι*, or *Seasons*, We shall find the States suited to that Character, *viz.* Time within Time, or to *Season*, which is a more pregnant intimate Time within a larger Time ; so that they may both fill the Character at its utmost breadth and length, of Twelve hundred sixty Years, and twice Forty two Months, and yet more fruitfully Impregnate it with *Season*, within its more intimate space ; Every part therefore of this Character, *time, times, semi-time*, hath the full extent of Twelve hundred and sixty dayes, and yet

a *Kaior*, or an intimate Kernel of Time within it. And that we may be led to this Observation, not only the words, *Season, Seasons, half a Season*, but those other words in place of them, *viz. three dayes and a half*, are on purpose chosen, as we shall see, when we compare the States, *viz. of the Beasts Tyranny, and the Churches Sufferings*, with each Character of Time, which I come next to do in the Third General.

S E C T. III.

Of the matching each Character of Time with each of those States, as in a General View.

THat the States of the Beasts Tyranny, and the Church-
Third General.
 es Sufferings, may then be beheld at nearer Lights, in their Implication with the Characters of Time, Let us in the next place Remark each Character of Time, match'd with its State, and the Order wherein the Characters are given, and then collect their certain Enfoldedness within one another, and how justly inferrible the Sameness and Oneness of the whole space is, although given under so many various Characters, in the Union of the States; Each of which hath yet its singular Use: For they are not vain Repetitions, or mere Flourishes of Symbolical Prophecy, but each Character, and each Repetition of each Character, hath its great particular Service.

First then, after the Real *Line of Time* given, as it were in Substance, in four Successive *Monarchies*, and those represented in an *Image, or Immense Statue, Dan. 2.* and then under the *Iconisme of four Beasts, Dan. 7.* The Regnancy of a Prince under the Type of a *Little Horn*, is made the principal Aim of Prophecy, and hath the first Character of Time set upon his duration, *viz. time, times, half a time*; and these are made so proper to him, that whenever these are nam'd,
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He, as the Proprietor, or Lessee of them from God, is to be understood : For *changing Laws and Times*, and *wearing out the Saints of the most High*, are so long given into his Hand.

Furthermore, because any fixed Limits of Time could not be known by *Time, Times, Semi Time*, being Hieroglyphical, and a Number Vague, and Floating in the vast Compass of four *Monarchies* ; There is therefore a Third Vision, in which the *Babylonian* Monarchy, as having no farther Place in Time, is cut off altogether, *Dan. 8. 1. &c.* For it had been accounted in a Former Scripture-Line of Time, *viz. the 390, and forty five Days for Years, Ezeck. 4. 5, 6.* And therefore if it had not been cut off, when a new Line of Time was to be given ; it must needs have disturbed that Line, and all Account by it. The *Persian* therefore, the *Grecian*, and the *Roman* Monarchies are given in new Symbols, and a Line of *twenty three hundred Even. Morn.* of Prophetical Time, till the *Cleansing of the Sanctuary*, and the *Breaking of that Prince*, so Insolent against *Christ, the Prince of Princes, broken without Hand*, fitted to them.

And still to shew the principal drift of Prophecy, at the *Little Horn* ; it is first particularly, and notably pourtraied in *Antiochus*, as a Type, and therefore call'd, *a Little Horn*, and his principal Action is recorded to be the *taking away the daily* ; For so I translate it exactly according to the *Hebrew* Verity, the Divine Spirit seeming to have design'd a Liberty for the supplying the Sense, either with Sacrifice before the Death of *Christ*, or with Service, or daily Worship after *Christ*, according to the Rules of the *Gospel* ; And it is Remarkable, except in this Place, and its parallels, *Dan. 11.* and *Dan. 12.* there is not any Example of *Tammith*, or the Continual, without the Addition of Sacrifice ; so that I cannot but suppose it so plac'd for an especial significancy.

Now for the sake of *Taking away the Daily*, the Vision is call'd, *the Vision of the Daily*, even as in regard of the *2300 Even. Morn.* It is called the *Vision of the Evening and of the Mor-*

Morning ; although it is most evident, the Vision contains much more matter, than just of the Daily taken away, viz. of the *Persian Monarchy*, and the former parts of the *Grecian* ; and the 2300 Even. Morn. embrace much more Time, than the mere duration of the Daily taken away by *Antiochus*, as a Type, or even by the Antichristian taking away, as is made to appear upon that *Vision*. For in the Explanation of that Type, when *Daniel* was made to understand the *Vision* ; in the Explanation of that Type, I say, All is so expounded, as to be most agreeable to the *little Horn*, and his Action in the former *Vision*, *Dan. 7.* and to his *Bestian Apocalyptic* Tyranny ; Now this taking away, first by the *Gentiles* begun, then continued by the *Beast*, lays a Foundation for the beginning this Line of Time we are upon.

For, by reason of the length of a Line of Twenty three hundred Years, seeing no particular Time can be ascertain'd by it ; Therefore the next *Visions*, either explicately in the 70 weeks of years, viz. 490 till the end of the *half Week*, or three years and a half after *Messiah* cut off, and in the 1335, in which the *Antitypical, Antichristian taking away of the Daily*, begins, and endures these very 1260 Days, which we are upon, or implicitly, viz. 75 years, during the *Words going forth to restore and build Jerusalem*, first by *Cyrus*, (though immediately interrupted by *Ahasuerus* and *Artaxerxes*, till the second of *Darius*) then by the same *Darius*, and after him, by *Artaxerxes*, called *Longimanus*, completed. All which is fully expounded on the Vision, *Dan. 9.* And implicitly also in 400 years, from the last *half week* after the Resurrection, which is plainly the Epoch of *Apocalyptic* Time (as is also made good on that part) during the Time of the *Seals opened*, till the *Trumpets* began, and with the very first of them the 1260 *dayes* ; All which make up together the 2300 *Even. morning*, the 1260 leaving 75, for the finishing all things to the blessed and happy State ; which is *Daniel's end of wonders*, *Dan. 12.* and the State of the *New Jerusalem* after the destruction of the *Beast*, *Revel. chap. 19. chap. 20, &c.* even as it is the *cleansing*

sing of the Sanctuary, and breaking that proud Prince without hand. Dan. 8.

All these things being so fix'd, that they cannot be otherwise, for a Time there must be for the *word going forth*, by a full Evidence of Sacred Prophecy in *Daniel*, and History in *Ezra*, *Nehemiah*, and *Esther*, and this Time is fairly resolved into 75 years, and then the 490 years of the 76 Weeks, agreed by all Christians, after which, the 1335 must needs be, and they must be the last of the 2300. So there is onely space for 400 necessary, which during the *Seals opening* until the *Trumpets sounding*, viz. from three years and a half, or the last half week, so long after the Resurrection, to the Vulgar Year of our Lord, 437. when the Western Empire under *Valentinian*, the Son of *Placidia*, began to be violently shaken by the *Wind of the Trumpets*, and its Flourish blasted by the *Fire and Hail* of the first Trumpet mingled with Blood, by the agreement of all History, was four hundred years. By all which Account, we must needs be in or about the Twelve hundred and fiftieth year of those dark *Twelve hundred and sixty*, and no more of them then about Ten remain, when Christianity shall grow much brighter and clearer, till the *full cleansing of the Sanctuary*, or the *New Jerusalem*, at 1772.

Let us now then proceed to the *Apocalyptical* Account of this *Line*, and the first Note of the Time is the *Forty two Months*, and that is first given, that it might exactly touch the taking away the Daily.

For whereas the Priests of Jesus Christ, even all his pure Worshippers, were to come into the Outward Court, the Type of Publick Evangelical Worship, or Spiritual Sacrifice, and to fill it, and his Kings, under his Universal Kingdom or Monarchy were to Reign ; They were all seal'd up into a Beginning Retirement immediately after the Christian Empire of *Constantine*, and the desolation of Heathenism by him ; in signification, that that perfectly *cleans'd Sanctuary*, nor that Kingdom should not yet appear in Glory, but at
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the *first Trumpet*, the Paganiz'd Antichristians crowded in under the very Title of Christs Priests, or Servants, and so took away the *Daily*, and prepar'd the way to the Beasts surprisal of the Kingdom, upon which the *Witnesses* put on *Sack-cloth*, and the *Woman*, or Church, *fled into the wilderness*; so that the *Forty two months*, and the *twelve hundred sixty dayes* began together, at the *daily taking away*, as that Divine Person, Jesus Christ, *the man in linnen*, had declared to the Prophet *Daniel*, Dan. 12. and *Apoc.* 11. 2, 3.

And whereas there is in *Daniel* no mention of the *Forty two months of the Gentiles*, nor of the *Beasts forty two months*, which we shall be to consider in this *Line* also, it is with admirable contrivance of the Divine Prophetick Spirit; For in as much as the *Time, Times, Semi-Time*, are so appropriated to the *Beast*, as that they are never alienated from his Action, and the Servants of God suffering under him, and are as descriptive of him as the very Name, *Beast*; for *Times* in some cases are as descriptive of Persons and Things as Names; as we all know, what is meant by our last 41, or 71, apply'd either to Persons or Things; Further, in that *Season, Seasons, Half-Season*, are absolutely proper to the *Beast*; and that yet they respect principally the intimate part *Time*, of which hath been spoken; therefore *Time, Times, Half Time*, could not be attributed to the *Gentiles*, or the *other Beast*, Rev. 13. For that had been an Entrenchment upon the *Grand Beast*.

And yet because the *Beasts time of duration*, much more of his Regnancy, was not so early as the Twelve hundred sixty dayes, begun in the Sufferings of the Servants of God, and that the *Daily Service* is no where said to be taken away by him, but rather *from him*, or *before him*, and as in preparation to his rising; there is of necessity some additional Character of *Time* to coextend the *Time, Times, Semi Time*, as at large, and equal to the *1260 dayes*; when the *Line* comes into so distinct a Fixation; and none so fit, as taken out of the *2300 Even.* and so declaring their Linage, as these *Forty two months of the Gentiles* under the Influence of him whom

Dan. 8. 11.
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the Scripture calls the *other Beast*, both of the *Eastern* and *Western Empire*, of which two Horns, for the sake of that so notorious Dichotomy or Division of the *Roman Empire* into those two parts, and of a Lamb; for the pretensions they made to Christ, are the Embleme; of which Beast more is after to be spoken; and whereof the Beast himself was no small part before, from the first till his Regnancy.

Ap. 13. 10.

Now these *Gentiles*, and this *other Beast*, which were to be Subjects of the Grand Beast, have these *Forty two months* assign'd to them to prepare for this Grand Beast, till his Rising, to *cause an Image to be made to him*, and to give Life to the Image, that so the Beast, that had been wounded in its *sixth head* might recover, and *live in its seventh head*, although it did not appear in his Infancy, nor till He came to his *Number*, or manly Age, viz. at 666. when He took upon him, as Prince, and Lord of the intimate part of Time, which is most precisely *καίρος, καιρός, ὥρα, ὥρη, Season, Seasons, Half Season*. All which is a full Answer to any Objection that the Universal Monarchy of the Beast cannot be trac'd so early as the Prophecy supposes.

Thus therefore the *Gentiles tread the Court*, and Holy City, the first *Forty two months*, that is, so long of them, as till the *Beasts* Existence especially, and indeed till his Time of Regnancy, and that as Principals in the Apostacy; After that their *Forty two months* are merg'd in the *Beasts forty two months*, although for the Decorum, or Grace of the Type, they are given intire *Forty two months*.

And because the *Beasts* intimate Time or Season will be spent and exhausted, and the *Gentiles forty two months* also expired before the 1260 *dayes* be expir'd; He, the Beast, hath therefore full *Forty two months power of duration*, *Revel. 13. 5.* into which, as was said, the *Gentiles forty two months* fall, and subside at the *Beasts* Regnant Time. And by these is the Time at large furnished out for his Action, to keep the *Witnesses in Sack-cloth*, and the *Woman in the Wilderness*, and also to continue the *Gentiles treading the Holy Court*,

Gourt, and that the *Daily Service* may remain *Taken away*, and to do many great Acts of Cruelty upon the Servants of God, even after his intimate Time, and possibly to give in little, and as in *Epitome*, a Recollection of the 1260 years, in the last *three years and half*, or some such proportion of Time when the Time of the *Witnesses Testimony* is so near *finished*, and all this by vertue of his large permissory Commission, given to him by God, above *that given to his Gentiles*, though He cannot expand, or spread, nor culminate, or rise any more to the height of his intimate Time, when it is once past.

And if there be such a *Prince*, whom the Scripture calls a *Beast*, that is, a Paganiz'd Idolatrous Monarch; the *Gentiles* must needs be his People, and in his Service, else he must be a Prince without a People; so that though the *Gentiles forty two months* are necessary before the *Beasts forty two months*, yet they are not necessary to be a distinct time after; for the *Beasts* Power necessarily supposes them; they serve therefore not only the Grace of the Type, as was said, but the Secresie of the Prophecie; both which require, these numbers should be given entire, and parallel, even as *Adams* years of Life ran along to his Death with the common Line of Time to the *Flood*, though it was necessary only until the Time of his *Begetting*, and after that the Line was set upon a succeeding *Patriarke*, and so in the whole Roll, every ones Life, though it did not support the Line, yet corroborated it after the *Paidogony* or *Begetting*, and so concurred with it to the last, even thus the *Gentiles Forty two months* support the *Bestial* Line, till the *Beasts* rising, and concurr in it with the *Beast*, while they last, and when they are ended, there is no alteration, because the *Bestian* Times include to the very last of them the *gross Gentilisme* of them that dwell on the *Earth*; and the *false Prophetisme*, into which the *other Beast* sunk down, as into a proper Character after the *Beasts* 666, as *Apoc.* 19. v. 20. He is called, and *c.* 20. v. 10.

But further than this, the *Beasts forty two months* have a certain *Epoch*, viz. at the Year of our Lord 475, in the cessa-

A Scripture Line of Time.

tion of the Christian Empire in *Augustulus*. Compare 2 *Thess.* 2. with *Revel.* 17. 10, 11. For the Christian Emperours being the *sixth King*, but none of the *seven Heads*, was the *ὁ κρατῶν*, or *he that letted or with-held*, as the Empire was the *τὸ κρατῶν*, or *the thing that letted or with-held*, that the *eighth King*, that was yet of the *seven Heads*, could not succeed: for an after King cannot succeed till the former is gone off the Stage, especially where God holds the Line of Succession firm: so that by adjusting the *forty two Months of the Beast*, as *lunar Time* to the *1260 Days* of solar Time, we find thirty eight Years difference; and seeing All the whole Line must end with the 1260, the Time of the *Beast's forty two Months* beginning exactly agrees with 475, thirty eight Years after the 1260 *Years of the Witnesses Sackcloth*, at 437, and All end at 1697.

And because we have spoke much of the *Intimate Time of the Beast*, or of his *Season, Seasons, Half-season*, within *time, times, half a time*, we have the Pillar of that Time erected, *Revel.* 13. 17, 18. when his *first Season* was well, or about eighteen Years enter'd, *viz.* at 666, when his Name or Nature was come to his Number, and when he was come to his Age of 666 from his Conception, which by searching the Root, and as the *Understanding* and Reason of a Man searches *Number*, we find to be Twenty Five by the consent of all Arithmetick, as the Time of his Conception, when the *Mystery of Iniquity*, like a Womb, was at work for him, who, as a man of those Characters, 2 *Thess.* 2. was indeed *Sign*, or a *Beast*; and from Twenty Five, after the Resurrection or Apocalyptical Epoch, the first visible Variation from the Apostolical Twelve, both in Time and Nature, when it became the Base of another Doctrine, Kingdom, the Root of another Name, the Apostacy conceiv'd, and wrought within the *Mystery of Iniquity*, not openly, but secretly, and as in the lower parts of the Abyss, out of which the Beast comes, as a Womb at 725, when the War concerning *Images* began, and continued till all that refus'd that Worship were *anathematiz'd* by the *second Council of Nice*; I say, to that 725, when
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A Scripture Line of Time.

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Leo Conon, the Grecian Emperour, was struck by the Thunderbolt of Excommunication, interceeded just 666 Years from twenty five Years after the Resurrection: and if by the *three days* and a *half* by themselves, as also by many other Circumstances leading us to the *three days* of our Lord's Death, we ballance Time, we shall find the Proportions; for, as Christ died in the last fourth part of the *first day*, and rose in the first fourth of the *third day*; so was the Condition of the Witnesses. Begin their 1260 days at 437, and at 707 began the last fourth part of the first Day or Time; viz. the last 90 of the first 360, as Christ's Death began at the sixth Hour, or at twelve, the last fourth part of the *Nyctemer*, and was perfected by the end of it to his Burial; so the Witnesses from 707 to 797, the end of the first day, lay *dead in the Street* of the *great City*. But it did not become the Type they should be *buried*: and so to 1517; then their first motion to a Resurrection began, and their compleat Resurrection at 1697, even to admiration answering the last half day.

And lastly, because Imperial Revolutions, as being under the eye of all History, most lively represented by their Emblems, and fixed upon their just Rests of Time, must needs strengthen Prophecy concerning the Church of God, when one joyn Hand in Hand with the other; there is therefore the Fall of the *Western Empire* given by the Divine Apocalyptical Prophecy to the Fall of the *Eastern Empire*, or the taking of *Constantinople*, by such wonderful Types and Figures of the gradual Impressions on the Western Empire, (*Apoc. 8. v. 7. to the end*) by such Images of the *Mahometan Saracens*, as *Locusts*, c. 9. to v. 13. and of the *Turkish Horse-men*, to the end of the Chap. and with such a Relation to the Antichristian Idolatries, and their Impenitency therein; adorn'd with such Notes of Time, as the *five months*, and *five months*, to the *Locusts*, and the *hour*, the *day*, the *month*, and the *year*, to the *Horse-men* call'd for by the *Voice*, from the Golden Altar of Incense within the measur'd Temple, when the Daily of publick Worship was taken away, as
makes

A Scripture Line of Time.

makes the Line out of measure excellent, and adorable, as given by the Holy Spirit ; to the killing the third part of men, or taking *Constantinople*, 1453.

Behold then, as at a Review, the admirable Structure of it, and the great Instructions arising from its order of Repetitions upon these short Particulars.

1. The intimate Time of this Line is especially most solemnly appointed and design'd, and the whole, as united with it ; for it is made, and constituted *not without an Oath*, *Dan. 12. 7.* to be *Time, Times, half a Time*, and therein *Season, Seasons, half a Season* : and it is cut off, *not without an Oath*, at the end of intimate Time, though the whole of the *Time, Times, half time*, be first supposed to run out at large, and the whole both of Time at large and intimate Time also cut off for ever at that end. *Apoc. 10. 6.*

2. The whole of this Line, and of the last *seventy five Years*, is measured by even *Inditions*, or Fifteens of Years ; the use of which Rising in the Reign of *Constantine* became well known by the beginning of this Line, which is one great Confirmation, that we are upon the true Time of it ; for to declare this, as it were with Industry, there are *even thirty* joyn'd to the 1260, and more openly Three Fifteens, or Forty Five to the 1290, that we may thereby be engag'd to look back upon the whole Line, and find it throughout so compacted, as may be easily computed, and hath been before observ'd on *Daniel's Vision*.

3. Each Community hath its just share in the intimate and full extended Time of this Line, and each twice given : The Beast hath first his intimate Time, twice given in *Daniel* ; and by two *forty two months*, given first to *his Gentiles*, till his own rising, and then forty two Months to himself ; he hath the utmost extent of *Time, Times, half time*, as before declared ; and drawn out of the 2300 Evenings : In just correspondence with which, the Servants of God, as collected and congregated in the Woman, the Church, that they might not be accused as having Relation to no Church ; and single *Apoc. 12. 17.* in the Witnesses, and the Seed, who have the *Witnesses*, that the

the Church might not seem a Notion onely, have each one and the same 1260 *da.* drawn out of the 2300 *mornings* assign'd to them; and the Witnesses *three dayes and a half*, and the Woman *three times and a half*, or *season*, or intimate Time, answering the Beasts intimate Time, who must have the Servants of God as a subject to work upon while his Tyranny lasts.

Now that the Time at large, or the Twice 1260 Days, must needs be the same, and differ only in notion, as the Church, and the Witnesses, or the Seed that have the *Witness of Jesus* do, is most evident; because lying within the same Continent of Time, *Times*, *Semi Time*, and being both of the longest reach, and exactly of the same size, it is not possible they should begin or end sooner one than another, as we have found it possible the *Gentiles* and the *Beasts months* may do; For neither are they so united as the *Woman* and the *Witnesses*; And their *months*, though of the same size one with another, are yet not of an equal extent to *time*, *times*, *half time*, at their full length; nor to the 1260 *dayes*, the just measure of the *three times and half*; although both the *Forty two months* uniting, as we have said, are neither longer nor shorter than the 1260 *dayes*, nor than the *Three Times and half*, the common Womb of all.

And even so the *three Times and half of the Woman*, and the *three dayes and half of the Witnesses* must be the same also, seeing the *Witnesses* and the *Woman* are the same, and the 1260 *dayes* the same, and no difference, but only notional, as was explain'd. For if they were different, the *Woman* should have no parallel to the *three dayes and half of the Witnesses*, nor the *Witnesses* have any parallel with the *three times and half of the Witnesses*, which, as most unbecoming so Uniform a Type, are impossible also in such a sameness.

Thus the Marches, or Out-lying Borders, as well as the Intimate Time are full, on the side of both Communities, the Beasts Tyranny, and the Sufferings of the Servants of God.

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A Scripture Line of Time.

The last *Seventy five years*, by the *Voices*, *Revel. 14.* and by the *Vials*, *Rev. 16.* move on to the two utmost Pillars of *Time*. *It is done, It is done*, *Rev. 16. 17. Rev. 21. 6.*

Object. In the former or after Parts of this Discourse, I offer, as I hope, most Convictive Proofs of all these things in particular, and answer all Objections; I shall only at this time remove this one, *viz.* There seems no more reason to understand the *forty two Months*, as Lunar Months, than the *days of Years*; as Lunar Years.

Ans. There is very great Difference, for if we look throughout the *Scripture*, and the whole manner of *Jewish* Computation of *Time*, we shall find, They always understood *Months*, Lunar Months; and the very Solemnity of their *New Moons* absolutely requir'd it, so that to understand them otherwise, must needs be to understand against that constant use of *Scripture*, and the Importance of the Name of their Months *Scripture* uses.

But now their Years were so necessarily Solar Years, for there can indeed be no Year but strictly Solar, that they most industriously provided to Adequate their Lunar Time to their Solar; by *Intercalations*, and Inserted *Months*, or a double *Adar*, which was their last Month of the Year; we every Leap-Year by a double Twenty Eighth of *February*; As may be seen by the Learned, in that Excellent Tract of *Maimonides* of *Intercalations*; which gives great light to this whole Matter: As shall be farther taken notice of in the after Management of this Discourse.

Having given this general View of this *Grand Prophetical Line of Time*, which appears to be of sovereign Use to the Church of God, by the so often Repetition of it; I think it necessary to make these Practical Remarks upon it, for the universal profit of all that read it.

Remark
I.

It ought to administer no Scandal to us, that Christianity hath yet had no greater Effect in the Universe upon *Jews*, *Mahometans*, *Pagans*; That it hath not won upon the world to an universal Conversion to it; That it hath not prevail'd upon Christians themselves, to higher degrees of Religious and Ho-

Holy Affections and Actions ; That it hath not reconcil'd Men more to one another, and made the *Wolf* and the *Lamb* to lye down together ; That it hath not fill'd the *Earth* with the knowledge of *God*, as the *Waters* cover the *Sea* ; That it hath not deriv'd down a more universal state of outward Blessing, Prosperity, Peace and Happiness ; For these are the great Promises, and Pretentions of the Kingdom, Christ design'd to erect in the World ; now an *Enemy* hath done all this ; in the Wisdom of *God* and *Christ*, the *old Dragon*, the *Serpent*, *Satan* hath inhabited, and acted a *Bestian Empire*, first as *Pagan*, and in the very appearance of a *Dragon*, watching to devour the manly Birth of *Christianity* ; and since *That Empire* became *Christian* ; in a *Bestian Kingdom* of *Apostasy*, and this hath surpris'd and cut off the blessed Emanations of *Christianity* and the *Gospel*, and made the *Christian World*, except in some small chosen Parts of it, like the *Wilderness*, like *Heathen*, *Pagan Nations* and *Kingdoms*, full of *Scandals*, to the great hinderance of the other parts of the World from submission to the Scepter of *Christ*, or taking upon them his Name and Profession, and made ineffectual this Profession to the very Professors of it.

And this hath been, to these *twelve hundred and fifty years*, wait only, till the *ten* are run out also, and you shall see a greater change in the World, than ever yet it hath known ; *Christianity* shall then prevail more in a little time, than it hath done ever yet ; *The Light of one day* shall be as the *Light of seven*, till it grows brighter and brighter, to the perfect Day of *Christ's Kingdom* ; the first Conversions to *Christianity*, though so great, as to be a very strong Argument of its Truth, were small, in comparison of what this shall be ; for the Mystery of Iniquity began early to work ; *Ephesus*, the Type of the *Apostolical Church* lost its first love, as soon as the *Apostles* went off the World ; and notwithstanding all the sufferings of the *Primitive Christians*, under the Type of *Smyrna*, yet a *Synagogue of Satan*, an authoritative Ecclesiastick *Apostasy* then overshadowed it, till in the times figur'd

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by *Pergamus*, all was cover'd with the *Throne of Sathan*, a Supremacy of Apostacy ; and so things went on, and they are not yet recover'd in the Best Christian Churches ; but they shall be after the space of *ten prophetic Days*, that is, years ; to that degree, that the *Kingdoms of this World* shall be proclaim'd to be the *Kingdoms of the Lord, and of his Christ*, and so things shall go on again to the *Restitution of all things*, as God hath spoken by his Prophets, *since the World began*, the Lord will hasten all this in his own time ; and if it be wonderful in our Eyes, should it be therefore wonderful in Gods ?

The *Witnesses* shall then put off their *Sack-cloth*, the everlasting Gospel shall be preached to every People and Language ; the *Monarchy of Christ Jesus* shall be an *Universal Monarchy*, and the *Tenfold Principality*, the *ten Kings* shall fall perfectly off from the *Beast*, and the *City*, that is born up on high by it, that hath so long reign'd over the *Nations* and *Kings of the Earth*, shall fall.

Stay then you *Atheists*, and *Despisers* of all Religion, and assuage the high *Atheistical* Humour, see whether God hath not call'd the end, and declar'd it from the beginning, and declar'd all along the great things to come, that you and all may know that he is God, have so much Patience, as to see what these *ten years* will produce at their end ; but if you will not be perswaded, take your fill of *Atheism*, and your farewell also ; for the very Air you breath in, will be too bright, and hot for *Atheism* to live any longer in.

Remark
2.

Let us, considering at what Door this fatal Apostasy enter'd, even at a departure from the *Apostolical twelve*, and so grew up to its number 666 ; let us, I say, fear the least remove in Doctrine, Worship, and Practice from the foundation of the Prophets, and Apostles, or from Christ, the chief corner stone.

We need not so much mind combating Parties in Religion, by names hateful or reproachful to them ; much less those little snatches at them by wistling Reflections upon them ; let us center our selves upon Truth it self, in the word

word of God, and grow in Grace and in the Knowledge of our Lord and Saviour Jesus Christ; and that will secure us from this Error of the Wicked, and from falling from our own steadfastness; this will cut off Offence from all but those, who are resolved to take Offence; this will preserve us in due regard to Authority, if we dissent from it, in matters of Religion; and yet we shall preserve our Religion, while we keep close to those Images of things; Scripture hath given us, and observe those notes of Time it hath fitted to them, and suffer History, which is every mans Priviledge to read, to hear, or to know, even by the Law of Nature, to declare what fell out; and this we cannot be deny'd, since God hath furnished us in all things, and commands us to search his word, and to hear and read the Words of his Prophecie, and count the numbers he hath given, with Wisdom and Understanding; and his Ministers are to expound to us, and then we are to search and try whether those things are so or not; and in all things receiv'd from the word of God we know, and all know, it is more reasonable to obey God than Men.

These are two things, in which the Happiness and Welfare of Man consists, for this World, and for that to come; both which he hath made, as certain and evident to us, as the Light.

One, and the First, and Principal, is true Religion, fix'd in his Word, with the present Consent of Natural Conscience, and the Awe of that, even whether we will or no. If we would but rest in the clear, plain, and undoubted Truths of it, and not be hasty of removing from them, till we have full Evidence from them to conduct us farther into Divine Knowledge, without suffering our own Fancy to mislead us, or our Credulity and sudden Belief of others, to hurry us according to their Impositions.

The Second is Loyalty, or Subjection to the Sovereign Power set over us by God, and what that is, we may easily know; For the Sword of Justice is Supremely in the Hands of it, and the Government of that World in which we live,

that the Disorders of Mankind may not swallow up it self, depends upon it ; It carries before it a *Terrour to evil works*, and a *praise to them that do well* ; Upon which account we *must be subject, not only for wrath, but for Conscience sake*. And when this is in the Hand of a Prince, whose Ancestors have been Princes throughout many Ages, when the Succession is Clear and Lineal ; we can have no greater Assurance, *The Power that is, is ordain'd of God* ; And such, blessed be God, is the Case of our Nation, that we can have no possible Scruple.

Now our Subjection is clear, what it ought to be, even in all things, but our Religion, whether Reveal'd or Natural, for *that is Gods* ; and to be rendered to him onely ; All things else are *Cesar's*. A Christian, as a Christian, can have no Scruple or Doubt in any thing else, whatever it be ; This he can by no means submit ; It is to impeach Sovereignty in its highest Orb, even as it is to obey a Subordinate Magistrate, *sent by the King*, against the King and his Supremacy. But in all things else, he needs as a Christian *ask no Question for Conscience sake*. What men may, as men, as the Subjects of such Laws, such Establishments, as every Nation hath peculiar to it self, insist upon, I leave to those Laws. I know as Christians, the rendering our Lives, our Estates, if call'd for by God, and the Edicts of Princes, cannot hurt our Consciences, but rendering our Religion to any but God and his Word, will.

So these two things, Religion and Loyalty, can never clash, can never interfere ; for to deny the surrender of our Religion, can never hurt our Loyalty ; for to be Religious according to the Word of God onely, and Natural Conscience guided by that, is the highest Loyalty : This is all the Loyalty Man can require ; to *render All things else without Resistance*, and to *Love, Honour, Pray* for the Prince that requires all ; our Loss God will recompence in the Resurrection of the Just. So a Christian hath no need to be Disloyal, if he understand his Religion aright : It is not our Loyalty to our

our Prince, to be of our Prince's Religion, though it be right, it is our Loyalty to God in the first place ; so it is not Disloyalty not to be of the Princes Religion; if it be not according to the Word of God, when we render All but our Religion, He can require ; And this we need not fear to do, because we cannot lose by it, our Reward will be great from our *Father, who is in Heaven* ; and as Christians we should be ashamed to deny it ; but in Religion, even to the least Ceremony of it, except determined by natural decency or order, we have but *one Father and Master, God and Christ*, and here he hath neither *Vicar*, nor *Vice-gerent*, but his Spirit in his Word.

We should be content in this time of the *Apostasie*, with a mean Condition upon the account of Religion, not to seek Grandeur and Honour upon that Title ; If God casts it on us, we should improve it to his Glory and the support of the Service, and Servants of Christ, it is the *Beast* and his Adherents, that carry the Pomp and Greatness of this World in a Religious Equipage ; it is even a suspicion upon what is high, and stately, and in Opulency by Christianity ; for Christs *Witnesses* are in *Sack-cloth*, it is the Time of the *Delay of his Kingdom*, and all his Servants are with him in the *Patience* of it ; they ought not to ravish Glory, and surprise Dignity before the time, but to stay for it, till the *appearance of Jesus Christ, the 1260 Days of Mourning*, and of the *Church in the Wilderness* are not yet run out, the *Beast* is yet in Power ; the *Tentbliness of the City is not yet fallen, the Kingdom of Christ is not yet proclaimed*.

Remark
3.

It is no wonder, there is yet so great a Rent and Division in Christian Religion, that any thing unreasonable, or a frame of things most contrary to it, bears up against all the urgencies of Scripture and Reason, and will not be baffled nor ashamed ; but vouches high, and pretends aloft ; so it should be, that *Prophecie may be fulfilled*, The *Beast* and his Adherents are obstinate to the last, even when the Elevation of things against them shall be much higher then now, when

Remark
4.

Evidences.

A Scripture Line of Time.

Evidences from Heaven shall be much more sensible, *they blaspheme and repent not.* Christianity from so long an Antiquity, and the profession of it shields and defends their Pretensions, and carries a shade over them, even wherein they depart from it, and most Apostatize, this keeps up the Controversie, and perpetuates the Dispute.

But within a Time, a short Time it will be decided; it will come to that publick Declaration of the *Witnesses Ascension, of their Song before the Throne*, the positive Denutiation, If any man *worship the Beast, and his Image, He shall drink of the wrath of God, and &c.* will put an end to all Dispute, *Revel. 14. 9.*

In the mean time, let not any pretence stagger us, *The man of sin ought to sit in the Temple of God*; his seat then must be founded in a profession of the true Religion; his Antiquity signifies nothing; for he ought to be *a Beast of forty two months of years, or above twelve hundred years standing.* His Pretences from any thing said or done before that 1260, how early soever, if it be not found evident in Scripture, is of no avail; for the Mystery of Iniquity, the Womb out of which He came, was at work, and in a Mystery so secret, so cunning, as not to be discern'd by many good men; and all to bring him to what he was, and is; the Spirit of Antichrist was then in the World.

It is no wonder Princes continue so devoted to him, and his City, he calls a *Church*; the words of God are not yet fulfilled concerning him, but they shall consider, and *change their Minds when God puts it into their Hearts*; and therefore we ought earnestly to pray for them; whatever their Perswasions are now; that God would continue their Lives, for they shall then be Instruments in his hand; that change so near approaching shall be most orderly, most regularly by Princes themselves induced by Evidences from Heaven, of an extraordinary nature; God will not be help'd herein, but by *his own Vicegerents*, whom he hath appointed, whom he hath ordain'd; no Sedition, Rebellion, may grow from hence; It is
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to be quieted, appeas'd, and even rooted up by this Doctrine, even as it is utterly condemn'd by it, for God will appear, and Princes with him.

But yet on this, nor on any other Account, can there be a Reconciliation, a Composition with this false state of Christianity: there may be such Attempts, for there will be a *Synagogue of Satan* rising a-new at the very approach of Christ's Kingdom, before the end yet of the 1260 Days: It appears as if there would be so; for *Philadelphia*, the best State of the Christian Church before the *New Jerusalem*, and with which it united, shall receive Acknowledgment from such a *Synagogue*, that Christ hath lov'd it. *Revel. 3. 9.*

But this Representation of *Bestianism*, obstinate, impenitent to the Last in the Body of it, as it is the decisive Argument, and beyond all Volumes of Dispute, because it is divine, perpendicular, down-right, swift, and sudden in its Determination; so it shews the impossibility of meeting half-way, accepting Terms to any good Effect.

We know not what may be between this present Time, though but a Remnant, and the end of the 1260 Days. There may be an Eye of the *Witnesses kill'd*, and lying dead, *three days and a half*, a return of former Darkness in some parts at least: I apprehend it not in this Nation; yet *God only knoweth*; it is not so far reveal'd, so far as I have found; but I hope not: There may be a *Synagogue of Satan*; a Project of Compounding; this I more fear: but let us obtain and maintain a full Victory over the Image, the Mark, the Name, and the Number of the Name. But it is certain, it is but *ten prophetic Days*, and the Witnesses shall not only every where rise, but every where come out of *their Sackcloth*, out of which, the true *Witnesses of God* are no where yet come: Then they shall, *for the mouth of the Lord hath spoken it.*

So many certain Notes, Characters, and Boundaries of Time as I have drawn together in the compute of this Line of Time with it self, and that are given as Assistants to it, though

A Scripture Line of Time.

though not immediately of the Essence and Body of it; can be no more by chance than many Pictures exactly resembling several Persons pertaining to a Family, and found in the Mansion of such a Family, and at such Times when such Persons were known to be so appertaining to it, can be by chance: Forc'd they are not; for things themselves conspire: Fancyful and Arbitrary they are not; for they cannot be chang'd, or remov'd at Pleasure, nor any like them made.

If then they are truly Scriptural and Divine, How certainly shall they be fulfilled in their Season? All counter-Appearances can signifie no more, than the *Israelites* severer Usage by *Pharaoh* argued against their Deliverance by *Moses*. All the Disaffection in the Age to Interpretation of Prophecies, or its insensibleness of them, can no more disprove them than *Christ's* coming as a Thief upon *Sardis* at an *Hour* it knew not, shall be disprov'd by the Sleepiness and Unwatchfulness of *that Church*.

Let us then with Resolution, Constancy of Obedience, Strength of Faith, Labour of Love, Patience of Hope, wait for, and come to the end of these ten days, and from them to the 1335 Days, where Blessedness shall certainly be.

But if we should say, We may dye before those Ten Years are come to their Period, and there is no Probability or Possibility we should live to the seventy five beyond, or the 1335 of Blessedness:

I answer; The Saints of God living on Earth shall receive their share in all the Glories of his Kingdom, and the several degrees of it: and they that dye, *hoping, waiting, desiring, praying*, shall be rais'd in the very same posture of Soul wherein they died: so that they, who by a general Faith and Obedience waited, and came in *Daniel's* Time, and ever since, viz. by earnest Prayers, Come Lord Jesus, Come quickly, shall be blessed; even as they who by particular Faith and Obedience wait, and come at the Time it self.

And in the mean time, the Souls of Saints above, the Spirits of just men, who shall be perfected at that time, celebrate

brate in Heaven all the Advances of Christ's Kingdom, even as they pray for it: as the *Souls under the Altar, cry, How long Lord, &c.* so they rejoyce at every Rising of Christ's Kingdom; so do the same Souls, *Rev. 12. 10. So Rev. 14. 3. They, that sing that new song, harping with their Harps. So They, Rev. 15. 3. So they, Rev. 19, &c.* Such is the universal Song of Triumph of the Palm-bearing company, *Revel. 7. 10.* Let us not therefore despond, but be *abundant in the work of the Lord, knowing our labour shall not be in vain in the Lord.*

Why should it be thought an *incredible thing*, that God should draw in his Word the Plot of Future Time to so great a Period as the Kingdom of Christ? That all Futurity is within the Grasp of Infinite Omniscience, cannot be doubted, *Known to God are all his Works from the beginning to the end.* The Scheme of all that hath been, before it was, or that shall be, is always with Him, as if it just now was, in all the circumstances and Life of a present Appearance, in whose Eternity, All present, past, to come, are all one. The whole Table of Time is always before Him.

Remark
6.

Does it then pertain to the Prerogative of Omniscience, that Future Things should be known only to himself? It does so indeed, any further than he is pleas'd to reveal them. But He that challenges the false Divinities of the Heathen, that they could not *declare things to come*, hath certainly given Instances of his own Prescience, and Demonstrations of it to his People. Hath he not done so in all Ages, by his Servants the Prophets? Is he not as Liberal to the Ages of Christianity, to the state of things under the Gospel of his Son, whom he hath constituted *Heir of all things*, and put in subjection to him the World to come, of which we speak. *Isa. 42. 23.*

Or, is the Glory of Divine Truth so great, that even as immediate Appearances, the Power of Miracles, and extraordinary Revelations have ceas'd since the full Settlement and Sealing the Volume of Truth in the Gospel, so Prophecy needs not now. This indeed hath much of Reason, yet even

as all Truth is compriz'd in that Volume, so are the Grand Revolutions pertaining to the Christian Church, in the same Volume ; and therefore whatever God hath done for the former World, the very same hath he summ'd up in the New Testament.

When therefore we have, besides the Interperſion of Prophecy in ſeveral places of it, a Book wholly Dedicated to Prophecy, *Blessed is he that beareth and readeth the words of this Prophecy* ; Have we not reaſon then to expect the courſe of things to the very end in it ?

But does not the Prophecy it ſelf ſay, The Things were ſhortly to come to paſs ? So that what is to be found in it pertain'd to the primitive Age, the Deſtruction of *Jeruſalem*, to the Time when Chriſtianity was well ſettled, and till Pagan *Rome* became Chriſtian.

It is true indeed, The Divine Revelator, *Jeſus Chriſt our Lord*, does ſay, the *things were ſhortly to come to paſs*, that is, to begin to come to paſs. They ſwere then upon *edification* ; but as a great Army is ſaid to come immediately, when the Avant-Corriers are coming, or come, although the whole Body and Rear may be conſiderable diſtances off, ſo this whole Series, and Chain of Events in the *Revelation come quickly*, although the firſt and the laſt part differ ſo many Ages. Is it not clear and viſible, that there is the Beginning of Things, and the End of Things in every mans Apprehenſion plain and evident, that is, from the Reſurrection, and to the Day of Judgment ? and why then ſhould we not believe, there is the Middle of Things alſo ? Why ſhould we imagine, Prophecy hath made ſuch a Leap over the Between Lying Times, ſeeing they were very great ? Did it not behove his Church and Servants to know of ſo great, and wide ſpreading an Impoſture as *Mahometaniſme* ? Was it nothing to it, Chriſtianity ſhould be in ſo low and dark a ſtate, as it was from the loweſt Fall of the Western Empire to the Ruine of the Eastern Empire, in both which the principal Reſidences of it were ; and ſo long ſpace as from 666, to 1453.

But

But still, it may be said, If such a Prophecy be, it does not become us to pry into it ; it is the *Ark of secret things*, that do not belong to us. Why then does Christ say, *Blessed is he that heareth the words of this Prophecy* ? Why doth he command him that hath *Wisdom and Understanding*, to count the Number of the Beast ? Why doth He, in explication of the Seven Heads say, *Here is the Mind that hath Wisdom* ? Why had Christ the Revelation to shew to his Servants ?

But was it not all one, as if they had not been reveal'd, since the Revelation was not pretended to be understood in former Times ? I answer, we do not know what was understood, the *Apostacy* so cover'd and muffled all Things, and does yet so darken them ; The universal prejudice against the Explanation of this *Prophecy* is, I doubt not, the effects of this *Apostasy*: But that there hath gone a stream of Light from hence to the Servants of Christ, by the *Witnesses* in every Age, is to me out of all question, and that it hath discover'd the Things most necessary to that Age, although the Light hath been not only clearer, but the knowledge that such a Light hath been, more certain to us since the last Age and Half, and shall be every day clearer and clearer.

When therefore there are so many Types so very proportionable to Events, so agreeable to the Notes of Time, and even so situated in the Course and Series of the *Revelation*, except that in some Chapters, as 11, 12, 13, 17, 21, there are on great occasions Recollections, and yet even those, in order to going on, as I have abundantly shewn ; I cannot understand, why these things, and their Explications should appear so strange and unreasonable to us.

But however, the Glory of God, and of our Lord Jesus Christ shall be unspeakably Great, when the whole Administration of his Kingdom delay'd shall be drawn out of what he had so curiously depainted in the *Prophecy of the beloved Daniel*, and the *Apocalypse* of the beloved Apostle *John*, and with Admiration and Ravishment His Servants shall behold the one in the other.

Let all this persuade us, to have kinder, and more benignant Inclinations to the Interpretation of this *Prophecy* ; which, if we are the true Servants, and Lovers of Christs Kingdom, we have no reason to fear : only the Apostasie, and Enemies of it, have reason to fear it. And they indeed have, and do still operate against its Exposition, as knowing it speaks *no good* of them nor to them, and, which is wonderful, convey, inject, and insinuate the same Disgust into the minds of many good men.

Remark. Seeing one great Reason of the unholiness of Life among the generality of Christians, is the *Apostasie*, prevailing against the *Power of Christianity* and *Godliness*, under the *Form of it* ; in this we ought above all to *overcome it*. It is impossible so excellent a Doctrine, as of the Gospel, should be environed and cover'd with such an outrage of Prophaneness and Wickedness, if the force of its Beams were not intercepted and eclipsed. In this therefore, I say, we ought most particularly to *overcome*, in all the lustre of Christian Graces, whereby we may *shine as Lights in the midst of a crooked and perverse Generation*. For to this *Overcoming* all the Promises are made. *Rev. 21. 7.*

If we do not *overcome the Apostasie* in this, we do not *overcome* it at all ; but sink into it, while we never so much profess to abhor it ; but if we *overcome* it by sincere Faith and Repentance, and *Fruits meet for those Graces*, so that we thus *wash our Robes white in the Blood of the Lamb*, we may, notwithstanding darkness and mistake in some things, have *right to enter through the Gates into the City, to eat of the Tree of Life in the midst of the Paradise of God, to drink of the Water of Life that runs through the midst of it* ; but if we are in the *filth Impurities* of the *Apostasie*, our dreadful doom is to be *without the City, as Dogs*, and to have our *part in the Lake that burns with Fire and Brimstone, where the Beast, and the false Prophet are*, and the Devil, that deceived them, is at the end of all cast for ever. *Rev. 20. 10. ch. 21. 8.*

SECT.

S E C T. IV.

A more particular Allocation, or just placing of the States and Times one to another; shewing the necessity of their enfolded Equality to, and with one another.

I Have thus far in a more general view of the Particulars of this Line, presented the compute of the Times, and of each of their Characters, with the correspondent States : I will now more amply and particularly remonstrate upon the States, and so adjust them to the Times, and their Characters, as may fully evince their close Contexion, and the absolute and most necessary equality of all the States and Characters of this Line, one to and with another.

And that we may plainly have together, and under one Glance, that which hath been spoken of, and is farther to be spoken of and made good, I thus delineate it.

The States are the *Beasts* Tyranny, and the Sufferings of the Servants of God under it ; distinguish'd by various lively Remarks.

The Characters are those Notes of Time God hath affix'd to, and determin'd upon these States, making up one Line of Continuance, or Duration of those States.

These two, the States and the Characters, are thus to be suited one to the other.

There is one common Continent; or Womb of Time, that incloses each State, and all the Characters of Time given to each State, that is, *Time, Times, half a Time, with three days and a half*, declaring Time at large, and intimate Time, or *Seasons*.

There is one equal Standard-Line, making certain and definite the space of that common Continent, taken out of the 2300 Ev. Morn, viz. 1260 going on to 1290. The State fitted to it is the *taking away of the Daily*, Dan. 12. v. 11.

Inti-

Intimate Time taken out of that common Continent is twice given on the Beast's side, *viz. Season, Seasons, Half Season*. The States fitted to each are *wearing out the Saints of the most High, changing Times and Laws given into his hand, Dan. 7. 25. scattering the Power of the holy People, Dan. 12. 7.* doing all these to the utmost, or accomplishing to do them in the highest degree.

The same intimate Time is twice given to the Servants of God also; *viz. Three days and half to the Witnesses*. The State fitted to it is to be kill'd, and to lye dead, but not to be *suffer'd to be buried or extinguish'd, Revel. 11. 7, 8, 9. and three Times and a half to the Woman*, whose State fitted to it is to be so in the Wilderness, as to be hid from the Face of the Serpent, but yet to be *nourished, Rev. 12. 14.*

The Time at large is twice assign'd on the *Beasts* part, Forty two Months taken out of the 2300 Even. or Nights, *given to the Gentiles*. The State fitted to them is *treading the outward Court, and Holy City*, whereby the *Daily* is *taken away*, at the very Beginning of the 1260, lying in 1290, according to *Dan. 12. 11. compar'd with Revel. 11. 2, 3.* The second Time *Forty two Months to the Beast* himself, Doing all he does to the last Continuance or Accomplishment to the last Moment, is the State fitted to them, *Revel. 13. 5.* and both these Forty two Months twist into one Space, equal to 1260 Days.

The same Time at large is twice adjusted to the Servants of God in twelve hundred sixty Days, taken out of the 2300 *Morn. or Days*; once to the *Witnesses*; and the State fitted to it is *Prophecy in Sackcloth*, yet with great Vertues and Powers resident in them, *Revel. 11. 3, 4, 5, 6, 7.* and once to the *Woman in the Wilderness*, yet as in a Place *prepared by God*, where *they should feed her, Revel. 12. 6.* And these two 1260 Days are perfectly both one, neither longer nor shorter than themselves.

Between the Time at large, and Intimate Time, or *Season*, there is a Pillar erected to shew where *Season* begins, and by

By proportion where it ends, viz. *The Beasts Number, as Lord of the intimate Time especially*, and it is 666, from its Root 25, after the Resurrection, to 725 ; and the State of it is, *That no man may buy or sell that hath not the Mark, or Name on his Right-hand, or on his Fore-head, or the Name, or the Number of the Name*, nor so much as live if he doth not worship the Image. The end of which intimate Time is by Proportion 1517, and so on, *Rev. 13. 15.* to the end.

But now besides this measure of intimate Time, because the Beast is Lord of *Time, Times, Half a Time*, and so constituted by God, his *Forty two Months* are an exact Measure also of the whole Line, beginning at that most famous Epoch, so well known to History, the Cessation of the *Western Empire* 475, whence his *Forty two Months*, to be set as Lunar Time to the 1260 Days of Solar Time, must be 1222, and so beginning at 475, must end at 1697, with the 1260 Days beginning 437, thirty eight Years before them with the *Gentiles Forty two Months*; according to the Laws of this Line of Time, and of the Sun's and Moon's Motion, collated one with another.

And to confirm the right Calculation of this whole Time to us, *Imperial Time* is adjusted to it by the Emblems of the falling *Empire in the West*, till the vulgar 606, when the *Beast*, as a *Star falling to the Earth*, enlightened that *Western Empire*, so darkned before, that neither *Sun*, nor *Moon*, or *Stars*, shined in its third part, and presently after arose the *Mahometan Hegira*, or Account of Time at 626; the which Imperial Time is accounted till the *Fall of the Eastern Empire*, under the same Emblem of the *third part of Men*, which also is to be cleared: within seventy Years of which, intimate Time ceases, and that Change we call the *Reformation* ensu'd at 1517, represented by its most significant Emblems, and the *Mahometan* Power still continued, and yet is to continue to the end of the whole Line 1260, which goes to 1290, and so to 1335, the happy end of all the 2300 Ev. Morn. All which I cannot but hope will be acknowledg'd a rational and clear Account of this admirable Line. Now

A Scripture Line of Time.

Now of every of these particulars, I undertake particularly to discourse ; and although, I confess the Order of Nature is first to speak of the Kernel of Time, or the intimate Time, to which the Fore-going Time at large is but a Preparation, and After-Time but an Accomplishment ; yet because I must follow, as the Divine Spirit hath gone before, I begin with the Ambient Time of *the Gentiles Forty two Months*, and of the *Witnesses twelve hundred sixty Days in Sack-cloth*, and of *the Woman in the Wilderness*, that first appear, and are plac'd as in Complex one with another, before the Inner Time, or *Season*. In beginning with which, Sacred Prophecy is pleas'd to make the way plainer to us.

To begin then first with *the Gentiles, Treading the Holy Court and City*, which, as hath been declared, does not run as a principal Character, but at farthest, to the first part of the intimate State, or Season, and there is supported by the latter *Forty two Months of the Beast* to the very end of the whole *1260 days*.

Now the knowledge of this either State or Character of Time, is peculiarly given by the *Apocalypse*, and hath no other Intimation in *Daniel*, than what is common to the *Time, Times, Semi-Time*, and to the *Twelve hundred sixty*, joyn'd with the *Thirty more*, and so making *Twelve hundred ninety*, at the *taking away the Daily*, and yet, because it is of very great Use and Necessity in this Account of Time, therefore is given so distinct and exprefs in this excellent *Apocalyptic* Prophecy, which surpasses *Daniel*, even as the *New Testament* exceeds the *Old*, and as *Revelation*, however mystical, excells *Type*, and *Figure* of an older date.

Now the great Use of this Character is this, When the Beast does neither in the Account of Prophecy, nor Accord of History, rise, till some years after the *Twelve hundred sixty years* began, nor reach his State especially design'd to be set out by *Daniel's* Prophecy, till many years after the *1260 years* began, viz. the very beginning of his most intimate State, at his so often mentioned *666*, in prevision of which, it is said, *The Saints*

Saints, Times and Laws are given into his hand, Season, Seasons, and half a Season, meaning this intimate Time. Upon all this, it may well be ask'd, How came the *Daily* to be *Taken* so early away? what is the occasion of the *Witnesses putting on Sack-cloth*, or the *Womans flying into the wilderness*, seeing all these belong to the *Beasts Tyranny*, who did not yet exist, nor till so long after appear'd Regnant, or why are the *Twelve hundred sixty days* made to begin so much sooner than the *Beasts Forty two months*? Dan. 7. 25

Now in Answer to this, The *Gentiles treading under foot the holy Court and City*, appears timely, to give cause to all these things; and to shew the Agreement of Prophecy herein with it self; These *Gentiles* are no other, than they, that are said, *Revel. 13. to dwell on the Earth, whose Names are not written from the foundation of the world in the Lambs Book of Life*, whom that *αλλο θειον, that other Beast*, ver. 11. (of whose *two Horns like a Lamb* was spoken before, and who is hereafter further to be explain'd) instructed to worship the Grand *Apocalyptick Beast*, as one with the *Pagan Roman Empire* in its Idolatrous Universality, call'd therefore the *First Beast*, and to make an Image to it, *viz.* an Image unto its Idolatry, and to its Monarchy; which Things are hereafter to be explain'd upon the *Beast*; but at present it is easie to be understood. The newly *Christianiz'd Pagans* of the *Roman Empire*, were, under the Change of the *Emperours* to *Christians*, violently chang'd to the Profession of Christianity, and yet at the same time fond of their Ancient *Pagan Rites and Customs*, as also, of the Glory of their *Universal Empire, East, and West*: Now meeting with that *Two-born'd Lamb-like Beast*, fond of the same Sensual Religion, but in another sort of Imagery, as also of the Earthly Universality and Glory, but of it, in another Appearance also; it may very readily be conceiv'd, how compliant they were one with the other in both these things, so as immediately to fill up the Outward Court, and to *Take away* the true *Daily Publick Worship* of God, and so to prepare for the *Bestian Kingdom* under

A Scripture Line of Time.

der the *Seventh Head*, before his Existence in his own *Forty two months*, and much more before his Regnancy, to which he himself, as a principal or chief Member of the *other Beast*, though not yet the *Grand Beast*, and after in his own Infancy, when his 42 Months began, as that *Grand Beast*, was never wanting in his Contributions ; All which rightly conceiv'd, does wonderfully conciliate the Prophecy to the History ; especially when I come to clear all Doubts upon those two Beasts, *Apoc. 13.*

For thus, according to *Daniel*, All these things were negotiating for the *Beast*, who was the Prince design'd, and on whom all redounded in the Issue, and these *Gentiles* under the *other Beast* were to be his Subjects, and the other *Beast* his *False Prophet*, zealous of him and of his worship, and so the *Daily* worship was *Taken away* from before him, or out of his way, the way of his Rising, as *Daniel* foretold.

And thus, according to the *Revel.* the *Gentiles* tread the *Holy Court*, and the *Witnesses* put on *Sack-cloth* upon it, and the *Woman* flies into the *Wilderness* ; for what these *Gentiles* do, they do by the Conduct of that *other Beast*, who from his *Lamb-like Horns*, yet spake as a *Dragon*, in resemblance of the *Pagan Dragon*, while they convey his Power to the *Grand Beast* of the *Seventh Head*.

How fitly then, the *Gentiles Forty two months* of treading the *Holy Court* are made the First note of Time, will be easily understood, if we consider these particulars.

1. That the *Holy City* first, and then the *Outer Court* of the *Temple* was the only due place of Sacrifice, of the *Jews Daily* of Publick Worship, after God had plac'd his Name there ; So that no fitter Type of the *Daily Christian Services* and Sacrifices, than the *Holy City*, and the *Outward Court* of the *Temple*.

2. That nothing could more express the *Taking away* the *Jews Daily Sacrifice*, than the *Gentiles* invading, crowding in, and filling the *City* and *Court* ; For how great a violati-

on

on and defilement, even according to the Divine Appointment, that was, appears by the uproar against the Apostle *Paul*, upon a supposition of a *Gentile* brought by him into the *Temple*; so their *Daily Sacrifice* must cease of necessity, upon the *Gentiles* coming into the *Holy City* and *Court*, by an Authoriz'd Violence, like a Flood, and continuing so to do; therefore the *Gentiles Treading the Court*, makes a fit Symbole of the *Jewish Daily Service* Taken away; Proportionably these *Gentiles*, or *Paganiz'd Christians*, taking up the whole room of it, as if they were the Church and People of God, do as notably answer the Type, as can be conceiv'd by defiling the whole *Christian Publick Service*, and thrusting out the *true Worshipers*; These *uncircumcised*, in *Heart* and in *Flesh*, not inwardly Gracious, nor keeping so much as to the outward *circumcision* of the *pure Worship* of God, break the very *Covenant of Sacrifice*, and *Holy Service to God*; for no such are to enter the *true Christian Temple*, *Ezekiel 45. 7.* *Tis ovng. rōdeas rō vaū*, what placing together can there be of the *Temple of God* and *Idols*? Of *True Christians* and *Pagan Christians*, it is a very unequal Yoke. *2. Cor. 6. 16.*

This most admirably also answers the propheticall Type of the *daily Sacrifice* taken away by *Antiochus*,* for first the false and revolting *Jews* would make a *Covenant with the Heathen*, and obtained Licence of the King to do after the Ordinances of the *Heathen*; because the Land had more Peace then, whereupon they built a *Place of Exercise at Jerusalem*, according to the Custom of the *Heathen*; and then in Gods Account the *daily* was taken away from, or before that wicked Prince *Antiochus*, *Dan. 8. 11.* Then he entred Proudly into the *Sanctuary*, and so things went on to the utmost Extremity and height; that all should leave their own *Laws*, and the People be one, and whoever would not do according to the Commandment of the King, should dye, and the *daily Service* was openly forbidden; so *Jerusalem* became *ἑθνη ἀλλοτρίαν* a *Habitation of Strangers* or *Gentiles*, then the *Sanctuary* be-

came a Desolation, ἡρηώθη ὡς ἔρημος, It was desolated as a Wilderness, and became ἀλλοτρία τοῖς γένεσιν, an alien to its Off-spring and they to it, and then all was turned, εἰς πένθος, into the Mourning and Squalor of sackcloth at the Appearance of the *Abomination that maketh desolate*, which was set up the *fifteenth of the Month Casseu*, in the *145th year of the Grecian Kingdom*; and on the *five and twentieth day of the same Month*, they sacrific'd upon the *Idolatrous Altar*, and that this might be done without controul; and the true Religion banished; *they rent in pieces the Books of the Law*, wherever they were found; and *wheresoever was found with any the Book of the Testament, or if any consented to the Law, the Kings Commandment was, that they should put him to death*. Howbeit many in Israel were fully resolved, and confirm'd in themselves to keep close to the Divine Law and Rule, in all things, and accordingly suffer'd.

But exactly three years after, as the History reports, the *sanctuary was cleans'd*, and the *daily service* restored; and a year after that *Antiochus dyed as a Prince broken without band*. This is the sum of the Relation, 1 Macc. c. 1. c. 4. cap. 6.

Now how admirably this propheticall Type of *Antiochus's* enacting the *taking away the daily Jewish service*, the way being prepared by the paganiz'd Jews, the Methods and Degrees by which all was done, the Restoration that followed, and then the divine Judgment upon the Tyrannous Prince himself, how admirably I say all this Answers the Table of things before us, is even amazing; as also that the History was not onely preserved by Providence (Divine Revelation being then intermitted, till Christ, which is not without its significancy) that it hath not been only, I say, preserved, but inserted however unduely into the sacred Records, by those, by whomsoever it was done, that by a *Witness* and *Prophet of their own*, a *Scripture of their own Canonizing*, such an Eye of time though much shorter, and such a Typical Delineation, allowing for some lesser Disagreements, so wonderfully exact should be ratified, and that this Map of things might

might be not only extant, but so illustrious, as to have become in their Account part of the Bible, and bound up so generally with it by their Influence who were indeed concern'd, it should have been blotted out from under Heaven.

But that in which we are at present most interest'd, is, That by the Apostacy of the Gentiliz'd Christians, the Daily of the publick Worship of Christians first ceas'd; and so in God's Account, the Mourning or *Sackcloth* of the Witnesses, and the Wilderness-state of the Woman the Church, by that *Gymnasium*, that Place of Exercise, or Academy for Idolatry, to train and school men up to it, was brought into the Holy City: even thus the remaining Love to *Paganism* began the Covenant or Composition between *Gentilism* and false Christianity, exchanging the one into the other, and on the very same Account, because the Land then infested with the *barbarous* Irruptions, needed such *Maazzim*, or *Patrons*, and *Defenders*, as Idols before, and the Saints Departed now. And so all things went on to the 666, the Number of the Beast, his Image, Mark, Name, and the Number of his Name; so that one would be prone to think, The * *Treading the Holy City under foot* by the Gentiles, † *the Witnesses Sackcloth*, || *the Wilderness of the Woman*, * Her Seed at the same time aggress'd, were all taken from the *Maccabean Words* we mention'd before; although it is evident, they have their Ground of Allusion chiefly from Sacred Writ it self, yet by way of Argument, *ad Homines*, to the Men themselves, this is no unworthy Observation, nor can it seem undesign'd by Providence.

* Ἀλλό-
τροποι.
† Πάρθος.
|| Ἐρημος.
* Γενήματα

4. There is in this very Epoch of the wonderful Line we are upon, such a Concurrence of Prophetical Notes both of the States, and of the Times adjust'd, that it is as if the Holy Spirit of Prophecy had said to us, Observe it; This is the Beginning, the Era, and Epoch of it.

For first, the *treading the Holy City* and *the Court*, is in words the very same with *the place of the Sanctuary cast down*, and *the Sanctuary*, and the *Hall given to be trodden under foot*, Dan.

Dan. 8. v. 11. 13. in the *Vision of the Daily taken away*, and of the 2300 Ev. Morn. From whence is to be concluded, that the *Forty two Months* must, as was before asserted, be detach'd from the 2300 Even. and that there the *Daily taken away* begins.

The 1260 Days immediately following in Account, as concurrent with the 42 Months, shew, They are taken out of the 2300 *Morn.* and confirm this to be the Time of the *Daily taken away*; because the *Daily taken away* is the Character of the first Point of Time to the *Twelve hundred ninety*; of which *Twelve hundred, sixty* must needs be part, seeing they go on to 1335 at the end of all; and so many cannot be found in the 2300, which is the Date of the whole *Vision of the daily taken away*, or in so great a Number, but in these 1290, joyn'd with 1335.

* And
Time,
Times, half
Time, com-
pare v. 14.

The *twelve hundred sixty* being joyn'd, and the same *twelve hundred sixty*, with those of the *Womans dwelling in the Wilderness*, do both set the Era, or beginning of that State, to be even with the *Daily taken away*, and do also shew the Equality of *Time, Times, half a Time*, with the *twelve hundred sixty days*, if taken at their full extent; for they are joyn'd, Dan. 12. with the *scattering the Power of the Holy People*, which scattering was 1260 Days, Revel. 12. 6. * there being not a plainer Expression of the *Wilderness-state* in an *Old Testament mystical Prophecy*, than *scattering*; and that Word, *accomplishing to scatter*, does subindicate some Power that began this *scattering*, which was this of the *Gentiles*, and then that the *Antichristian Prince* accomplish'd this scattering, both to the highest degree, and to the utmost moment it was to last; and because he, as hath been said, is Lord of the *Time, Times, Half Time*, the very naming them is naming of him: And now, if all this be not demonstrative of the Epoch, or Beginning of these 1260 Days, I shall be bold to say, Nothing in Prophetical Scripture is capable of being demonstrated, so much as by, and within Prophetick Scripture it self; which to assert, must needs weaken the Evidence of Scripture by and from it self throughout.

I confess, it may seem, the Church is sooner in the *Wilderness* than the *Witnesses* are in *Sackcloth*; for as soon as the *Woman* brought forth the *Man-child*, it was caught up to the *Throne of God*; which *Bringing forth and Enthroning* was certainly when the Empire became *Christian* in *Constantine*; and that was long before 437, when the *Witnesses* put on *Sackcloth*, as I assert.

But to clear this, it is to be consider'd, there are three synchronous Descriptions of the very Beginning of this Line of Time, or of the *Apostacy*.

The first is bottom'd upon the substantial and sensible Foundations of Imperial History, under prophetick Figures; viz. Of the blasted *Western Empire*, embellish'd with very curious Types of the *Apostacy* then beginning, as shall be shewn upon the first *Trumpet sounding*; when we come to it.

The second is by the more Scriptural Images of the *Witnesses putting on Sackcloth*, on account of the *Gentiles treading the Holy City, or Court*.

And the third by the parallel Shade of the *Woman flying into the Wilderness*.

The First hath a plain distinct Indication of things preparing to the Apostate State, in the Declaration of a new Roll of Martyrs,* in the sealing the 144000 Sufferings after the Christian Empire, in the Silence in Heaven for only half an Hour, in the Angels preparing to sound; all which were so many distinct Steps towards the Apostacy. This is the most full and clear.

* Revel. 6:
11. c. 7.
c. 8. v. 1.

The Second hath one like it, in the Reed given to John, with a Command to measure the Temple, which was parallel and contemporary to the Sealing, by all Rules of Proportion; as we shall see.

The Third is, the *Womans flying into the Wilderness*; where indeed there is no open mention of a Preparation, but the Event is given in one view, viz. The *Woman flying into the Wilderness*; yet in that the *Woman* having been first spoken of,

of, her History, as to the utmost extended Time of the Apostacy, is given together; so, as to make it evident, the so sudden Affignation of the 1260 Days in the Wilderness is given both to match the Preparation of the two former Types to the *Apostacy*; as also to joyn the *Witnesses*, and the *Womans twelve hundred sixty Days* into one; and the true Order both of that Preparation and Vergency, as also of the 1260 Days beginning is given in the second giving of the *Womans Times and Half Time*, as shall be made most clear, when we come to parallel these three synchronous Descriptions in their Events at the *First Trumpet*.

Now as to the Involution of these Three States, and Characters, as necessarily contemporizing one with another, it is even self-demonstrative: for when the *Daily Service of God* is taken away, and the *Bestian Gentiles* delay the Kingdom of Christ in Preparation to the *Antichristian Prince*; the *Witnesses* must, if there be such a prophetick Type, *prophecy in Sackcloth*, and retire to the *Altar of Incense*, as to private Worship: and if the *Woman* be the same with the *Witnesses* or her Seed; if They are hid in Sackcloth, and there be such a Type as of her self in the *Wilderness* fed with hidden Manna; how can both be, but at the same Time? And if the *Witnesses* be in Sackcloth, and the *Woman in the Wilderness*, and there be such a Type as of the *Gentiles treading the Holy Court*, That, and That only, being then in view (the *Beast* being not risen) must be the occasion of it: And if there be such a Type as *Sealing*, which signifies Secrecy, Retirement, and Delay, the efficacy of that must be at the same Time with the parallel Symbols: for this ought to be a Standard throughout; The *Gentiles* and the *Beast* causing the Sufferings of God's Servants, and the Servants of God, the Sufferers must in all things parallel one another, according to the Degrees of Elevation; for the Action of the one necessarily produces Sufferings, the State of the other receives Sufferings, as necessarily; so their several Symbols require there must be the Efficients to work; there must be the Subjects to work upon, Both at the same Time.

There

There are yet two Symbols more, Tangents, or immediately joyn'd with the beginning of this Line, that come in to our Assistance ; and they are the *true Worshipers*, retiring within the *Temple*, enfolded with the *Gentiles* entering the *outer Court*, and the *Servants* of God under the efficacy of their *Seal*, at the *first Trumpet*.

That we may make all things then most clear, with relation to this Epoch, let us more distinctly compare all the Symbols of this Prophecy, that immediately touch it, and pierce as far as we can into their sense and meaning, and joyn therewith that their immediate Touch of this Epoch : For if by all these we can well fix it, it is an absolute, and undoubted foundation of the whole Time.

Now there are four Symbols, all meeting to begin this Time, upon each of which, we may either Recollect the Substance of what hath been already-spoken upon any of them, or dilate our Thoughts upon what in any of them hath not yet been explain'd, and see how any Intimations, or Notes of Compare among themselves reflect Light from one to another.

1. That which comes first in the order of the Prophecy, as also in order of nature, is, the *sealing the hundred forty four thousand*, into a Secrecie and close Retirement ; For a *Seal* on their *Foreheads*, and the *Name* of the *Lambs Father* written on their *Foreheads*, differ, as a Writing seal'd, and a Title open, and in Capital Letters ; compare *Revel. 7. v. i. &c.* and *Revel. 14. v. i. &c.*

2. The *Temple*, the *Altar*, and the *Worshippers therein*, Reduc'd within close, and confin'd *measures*, is the next given Symbol. And here it is necessary to inquire, what is meant by the *Temple*, and the *Altar*, because the *Temple* sometimes is taken for the whole *Area* or ground, upon which it self, and all its Courts and Avenues stood, yea, even the whole City *Jerusalem* was reputed a Court to it, and the *Holy City* thereupon we find it styl'd. But the *Temple* at other times is taken strictly for that retyr'd part of it that was under co-

vert, and into which the *Priests* only came ; There were also two *Altars*, one in the Outer Court, which was the *Altar of Burnt-offering* and *Sacrifice* ; in approach to which the Congregation came : and the *Altar of Incense* within the *Temple*, to which the *Priests* only drew near, and the *People* stood without. *Luke* 1. 9, 10. 2. 22.

Now it may be a Doubt, what *Temple*, and what *Altar* are here intended, and the deciding of the *Altar* will much contribute to the deciding of the *Temple* ; And that the *Altar of Incense* is alone intended, and the Inward Cover'd *Temple*, in which it stood, before the *Vail*, or the *Holy of Holies*, these three things do enough assure us.

1. The *Altar of Incense* is brought into view and observation, just before this Time, of the *measuring the Temple*, (as shall be prov'd) and in distinction from that *Altar*, under which the *Souls* lay as *Sacrifices*, compare *Revel.* 6. *ver.* 9. *ea.* 8. *v.* 5. &c : as it were to intimate, that the *Daily* Publick Worship, under the Type of *Sacrifice*, was near its *Taking away*, and the private close Worship at the *Altar of Incense* succeeding, and within the *Temple*, with both which the *silence* agrees.

2. The *Cry* for the *loosing the four Angels*, bound in *Euphrates*, sounds from this *Golden Altar of Incense*, whither the True Worshippers had been long retir'd before the Time of that *Cry*, and were close within the *Temple*. *c.* 9. 13.

3. The very Symbol it self speaks an inwardest Retirement within the *Temple*, and to the *Altar* enclosed within that ; For whatsoever was outward, *viz.* the *Outward Court* and *City*, was *cast out to the Gentiles*, who trode under foot the *Sanctuary*, and Holy place of Publick *Sacrifice*, *viz.* the *Court*, where the *Sacrifices* and *People* had place, and so make up this Symbol : For the *Gentiles* having the *Outward Court* of *Sacrifice* under their *Feet*, the *Daily* Service became *taken away* ; so the True Worshippers retir'd to secret Service at the *Altar of Incense*, the *Apocalyptick* Type of *Prayers*, *c.* 8. *v.* 3.

3. The third Symbol is the *Witnesses in Sackcloth*, that, as hath been said, is a mournful Habit, and covers that Glory and

and Excellency wherewith they were endued by the great Powers committed to them ; and their *Prophecy* imports a Delay of some admirable Things they declar'd, which till Twelve hundred sixty dayes past could not come to pass.

4. The *Woman in the wilderness*, yet in a place prepared by God, where she shall be Fed, as *Elijah* in the *wilderness*, in a high and wonderful manner, 1 *Kings* c. 19. v. 5. 6. makes the fourth and last Symbol. *Revel.* 12. 6. Now a *Wilderness* condition is out of view, seemingly lost and forlorn ; the Church therefore in the *wilderness*, fed like *Elijah*, couples the Church with the *Witnesses*, who are so eminently resembled to *Elijah* ; and shews, they are the same in substance with the *Woman*, under onely the different Notions of single, and collected, as was before explain'd. *Revel.* 11. 6.

Now all these Symbols are of nearest Importance ; for all speak Invisibilty, Secresie, and a State out of view and sight, and which conceales its true Excellency within it self ; so does being *Scaled*, so does *worshipping* at the *Altar of Incense*, and within the *Temple*, so does the *Sackcloth* of two so great *Prophets*, so does a *Church*, or *Woman* in the *wilderness*, and all these are upon Personages of the same Character ; For so are the *Servants of God*, so are the true *worshippers* at the *Altar in the Temple*, so are the *Martyrs* or *Witnesses*, so is the *Woman* that brought forth the manly Child, and whose Seed keep the *Commandments of God*, and hold the *Martyry* or *Testimony of Jesus* : And then all these we shall find cope, and bind with the Gentiles Months in some or other Propheatical Point and Regard.

All these so closely coordinated Symbols, would of themselves much incline us to suppose, that they all begin together, especially when two of them have the same measure of Time, viz. 1260 d. But because there can be no proof so great of the Beginning of these Twelve hundred sixty dayes, nor of their whole, full, and entire length, and the severall other Notes of Time that will fall in, each in their due place , as the *Beasts forty two months*, His Number 666,

within his *Season, Seasons, half Season* of intimate Time, the *Five months*, and *Five months* granted to the *Locusts*, Revel. 9. v. 3. 10. the *Hour, Day, Month* and *Year* given to the two hundred thousand thousand *Horsemen*, v. 15. 19, and that great Period, at which *Christ swore, Time should be no more, but that in the days of the 7th Trumpet, &c.* Revel. 10. 6, 7. Because, I say, all these things can no way be so satisfactorily prov'd, as by subtending or stretching out under them, and applying to them the course of historical Time and its Events all along, so curiously painted out in this *Prophecy*, I propose this Method of Progress.

1. To apply to the *sealing*, to the *Altar of Incense*, and the *Temple-worshippers*, to the *Witnesses in Sack-cloth*, and to the *Woman in the Wilderness*, the Notes of History correspondent to their Beginning, according to the Prophetical Symbols, and beginning together with the *Gentiles forty two Months*.

2. From this Epoch or beginning to pass by the *Prophe-tical* Symbols in agreement with the historical Records to the *Beasts forty two Months*, and to demonstrate their Epoch, Continuance, and Period.

3. By the same supports from *Prophecy*, and *History*, to pass to the beginning of the *five* and *five Months*, and the space of Time thereby denoted, granted to the *Locusts*, Revel. 9. 3. 10.

4. Within which space, the beginning of intimate Time, the reason of it, and its whole duration will fall under Examination, and its 666, by *Prophecy* and *History*.

5. About the midst of intimate Time, the *Hour, Day, Month*, and *Year* of that *vast Army* of the *Horsemen*, will encounter our Enquiry, and the whole Duration require to be stated from their beginning to the *killing the third part of men*, or the end of that space of Time, but not of that Power figured by them, nor of the Woe they brought.

6. At the end of intimate Time, and after the *killing the third part of men*, we shall be brought upon the Time of the aforesaid *solemn Oath*, that *Time shall be no more*, which will carry us to the end of this whole Line, and wind us up with
its

its self, and by every one of these we shall find the Line of this black Time must end at 1697, as it began 437.

All which, by the guidance of the Prophecy it self, and the assistance of the Holy Spirit of it will assure us by the most illustrious and stately products of that whole Time and of greatest Concernment to the Christian World, that these 1260 years are a most definite space of so many, and no fewer, nor more in number, and that seeing they must be either *Natural* or *Prophetical* Time, according to the Standard of a *day for a year*, for the Scripture-Register knows no other sort of Time, nor can any instance be given of any other, therefore they must be *prophetical days*, or *days of years*, and *months of years*, since the Events destin'd by God to them, are so much too great and large for natural Time in their own Nature, and in the prophetical descyphar, that no more, then a year can be a year, and yet be crowded up within a Month, a Day, or Hour; no more can those long Tracts of Time some Action be fettered within three years and a half, the highest amount of those Characters of Time, if naturally understood, without a Contradiction in the very Nature of things.

S E C T. V.

WHerein it is proved, the *sealing* so intermatched with the *inner Temple* and *Altar measured*, with the *Witnesses in Sack-cloth*, and with the *Woman in the Wilderネス*; and the *three first Trumpets* (in which the Efficacy of the sealing entered) intermatched with the *Gentiles treading the outer Court*, with the *Dragons persecution* of the *Woman*, at her *first flight into the Wilderネス*, must according to History, begin the whole Time, Times, half Time, the *Gentiles forty two Months*, the 1260 of the 1290 Days, when the *daily Service, Dan, 12. 11. was taken away*, and the *Witnesses* and the *Womans 1260 Days* altogether at 437, and so move forward

ward till the *fourth Trumpet*, when the *Beasts forty two months* began at 475.

That I may settle the beginning of the 1260 *Days, &c.* aright; the Contents of this Section must be answered, and made good in the Body of the Discourse within it: I must endeavour these five things then to attain that End by these Enquiries.

Enquiry

1.

1. How far the *seven Seals* had brought down Time from our Lord's Resurrection to the first of the *seven Trumpets*, must be diligently enquir'd and settled, seeing one follow on the other.

2. The Importance of the *sealing* the *Servants of God* after the *seven Seals* open'd, and the conspiring of that Symbol with the Retirement of the *Worshippers within the Temple*, the *Witnesses under Sackcloth*, and the *Woman into the Wilderness*, must be determin'd and settled; for the Sealing's Efficacy begins All, even the very Trumpets which could not sound till the sealing over.

3. The Scope and Intention of the *Trumpets* is to be carefully estimated in the strict Attention to the Emblem it self; and seeing the first *four* and the *sixth* display upon *third part of Men*, what *third part of Men* it is they play upon, must be found: for the *Trumpets* play upon that Third of Men runs along the whole Line we are upon; and why all this Play upon a Christian Empire?

4. It must be duely research'd, what the Symbols of the *three first Trumpets* convey to our notice, to what Time History directs us, that we may find their Effects.

5. It must be justly stated, what the *Dragon* means, and how his *Persecution of the Woman* can agree with the Explanation of the *Trumpets*, seeing both must be at the beginning of the Line, because then was the *Womans first Flight into the Wilderness*, which was at the first of the 1260 Days.

Now if all these can be rationally according to this Prophecy, and the Argument of History resolv'd, so as to unite
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with the Gentiles forty two Months, and all of them to determine the beginning of this Line to be at the beginning of the *Trumpets sounding*; and both to be at *Ann. Dom. 437*, and to reach in the *three first Trumpets* to the *Beasts* rising, at 475; then that will be done which ought to be done: for by necessary Consequence, the Line must end at 1697.

I begin with the first; *viz.* to enquire, How far the *seven Seals* open'd had brought down Time from our *Lord's Resurrection* to the first of the *Trumpets sounding*: for the *Trumpets* must needs follow upon the *Seals*, as is most apparent.

Now, since it is very evident, the *Resurrection of Christ* begins the whole course of *Apocalyptical Time*, I know not what can be more demonstrative of any point of Time, than to find the *Prophecy* by the most lively Pictures, and Emblems to draw the course of Events from a Time given, as from the *Resurrection Ann. Dom, Vul. 33*, to a Time given, *viz.* to the *Trumpets* suppos'd to be *Ann. Dom. Vul. 437*. that is from the *Resurrection* the *Apocalyptical Epoch* or Time beginning 404 Years.

Now what could more congruously, and even undeniably, follow the *Resurrection*, than Christ *riding* out in his *Majesty* and *Glory* in the universal preaching of the Gospel by an *Apostolical Ministry*, and thereby claiming his Kingdom according to the first Seal opened?

What follows more uninterruptedly upon that than that warlike sett of Emperours, and upon the *red Horse of War*, arm'd with a great Sword given them; *viz. Vespasian, Titus, Trajan, Hadrian*, respecting especially the Desolations of the Jewish Nation, according to the Prophecy, *Dan. 9. ult.* which was perfectly fulfill'd by the last of these nam'd Emperours, according to the *second Seal*.

Can any thing more justifiably follow this Train of Emperours, than the grave, just, rational Succession of the *Antonines*, or close with greater Esclatt and Renown than in *Alexander Severus*, so fam'd for Justice, that the *Ballances* are most worthily put into his Hand, and by a Voice from
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the Throne in the midst of the Beasts, the whole Scheme is directed upon the Church, and the Half-Time fix'd from the Resurrection to the Apostacy or taking away the Daily Service of God; under the Type of the Wheat, Barly, Oyl, and Wine, the Materials of Sacrifice, the Type of the Christian Service; all which are the Result of the third Seal opened?

Who can deny, that a Chain of salvage Emperours press'd upon the Heels of Alexander, in whose Equipage, Famine, Pestilence, the Sword attended, and was most fitly given with the Device of Hell and Death waiting upon the dismal Pomp of these Beasts of the Earth in the fourth Seal.

Is it possible to oversee the Persecution rais'd by Dioclesian, that ceased not by the space of ten Years, in which all the Christian Blood shed by the Pagan Emperour was summ'd up; Is it, I say, possible to oversee this in the fifth Seal, the Emblem of which is the Cry of the Souls under the Altar?

No more can it be denied, That that great Shake of the Power of the Spirits of the Air above, and of the Heathen Idolatrous Powers below, is admirably pourtrayed in the sixth Seal opened.

After which, we find an industrious Delay to the seventh Seal in the new sealing; and the seventh Seal, when opened, did most leisurely produce the very sounding of the Trumpets; for first, There was the silence of half an hour, a short and imperfect Time indeed, but it stay'd the Effect of the Sealing; for not till that half Hour past, the Trumpets were deliver'd to the Angels. After that there was a solemn Service of Christian Religion, signifying the daily Service yet continuing, and upon the Acceptance of it a second demolishing of Paganism by Theodosius Defeat of the last Rallyings of it; by Eugenius and Arbogastis; after Julian and other Heathenizers upon his Prayers.

Now from that Time, or Theodosius the Great's Death, within a Year after, at 395, or near it, all History dates the Declination of the Western Empire, and Prophecy agreeably denotes

denotes the *Angels preparing to sound*, in the many Impressions upon the Empire by foreign Invasions upon it, yet respiting the very date of their Sound from the Time *Theodosius* died to 437, or 404 from the Resurrection, somewhat above forty Years, but according to the Half time exactly before observ'd, at *Alexander Severus's* death, *An. Vulg.* 237, or 202, from the *general Epoch, the Resurrection*, with this half 404.

Let us now Review the wonderful Consent and Harmony between the Relation of History in Things so undoubted, as to be incumbred with no Controversie, and the Schemes of this *Prophecy*, the one keeping hand in hand with the other, in such an even, uninterrupted, and just succession, and course of Time, as does abundantly prove this Line, and its Beginning, so far as is necessary in this first particular, to be at 437, and consequently its End at 1697: All which have been more fully Treated, and are here only summ'd up, to make the Perspective the clearer and more entire.

I come now to the Second Enquiry, *viz.* into the Importance of the *Sealing*; wherein these two things will deserve our particular Examination.

Enquiry
2.

1. What the most natural and ready significations of Sealing are, and which is here to be chosen, as most agreeable with the other Symbols of the Worshippers Retir'd into the Secret of the Temple, the Witnesses Sackcloth, the Woman in the Wilderness, upon the Gentiles Treading the Outer Court.

2. When the Efficacy of this Sealing began; for that leads the Time of the Trumpets, even as the Trumpets fix the Time of the *Sealings* Efficacy.

As to the First; it is to be known, that Sealing imports three things;

1. Secrecy, and Retirement from general and ordinary observation. Thus the Servants of God, by the Antichristian, Apostatical Times coming on, are hidden; no eye but the eye of God, or of men enlightned by him, could discern them:

all of them : The Disguise put upon them by *Antichristians*, casting them out for Gods name sake, their Retiring from the common corruption of *Publick Worship*, their mourning for the *Gentilisme* brought in, and the Kingdom of Christ not appearing, their not being suffered to meet as a *Church*, a Body, or Congregation of Saints, and the Glory of God and Christ not shining out yet upon them, brought them into the Secresie of a sealed condition, immur'd within the Temple, and at the *Altar of Incense*, cas'd them in *Sackcloth*, and scatter'd them as into a *Wilderness*; so that at length the *Serpent* himself could not find them; and all this from the beginning of the first Trumpets found, at 437, till 1697, more or less.

2. *Sealing* intends Security and Preservation; Thus Treasures are sealed up in Safety, and defended from violation and rapine; thus the Servants of God are safeguarded by their Sealing, the Temple being the Secret of Gods Presence, their *Sackcloth Prophecy* arm'd them, as by vertue of the Sealing, with a mighty power of Miracles, and Fire going out of their Mouths to destroy their Adversaries; the Church, even in the Wilderness, is deposited in a place prepared by God for her, that she might be fed: and all to this purpose, That they might, though they might suffer in the common Calamity of the several Trumpets, yet not be hurt in their true Essential Glory by the Dragon, but that they shall Reign when He is Bound; nor so shut up, but that the Temple shall be opened, &c. nor be so overcome by the Beast, but that they shall Rise again, ascend to Heaven in a Cloud, their Enemies beholding them with terror, and appear in Mount Zion with the Name of God written in legible Characters on their Foreheads, and at last, in an innumerable company, cloath'd in white Robes, and Palmes in their Hands, and the Church it self, as the Bride, the Lambs Wife, be admirably Glorious.

3. Most immediately, and close to the purpose of the present Symbol, *Sealing* speaks Delay, and Estoppage from a present

present Expofal or publick Shew. And thus the Symbol of *fealing* is provided to clafpe and indent with the former Symbol of the Seals; for the whole Symbol is taken from *fealing* the *Book* of Chrif's Kingdom, *Dan.* 12. 4. till the end: when therefore at the *sixth Seal opened*, the Empire became Chriftian, the *manly Birth was caught up to the Throne of God*, the *Dragon was caſt down*, and a Song of Victory fung upon it, immediately this *fealing* followed to ſtay this Glory, and as it were to arreſt its Appearance: it was therefore hid from hurt, becauſe the Glory did not appear to be hurt, during the *time, times, half a time*, according to the *Oath* of Chrif; immediately therefore, in purſuance of the former Symbol, the *Servants of God are ſeal'd*, the *Worſhippers* worſhip not in an open, but reſerv'd *Temple*; the *Witneſſes* do not enjoy, but *prophecy*, and that in *Sackcloth*; the *Woman* *flies* to her cloſe Receptacle in the *Wilderneſs*; and even in purſuance of this ſame Symbol, the *ſeven thunders* are *ſeal'd*, as we ſhall ſee, *Cap.* 10.

And all this to that very purpoſe, that the *Beaſt* may have his *time, times*, till the Morning of the *half-time*, when in Declaration of the Right of Chrif, even then to take the *Kingdom*, becauſe the *half-time was entred*, as the *third Day* was in the *Morning of Chrif's Reſurrection*, the *Thunders* began. But that the *Beaſt* might have his whole *half-time* alſo, the *Thunders* were again *ſeal'd down*.

For were not the *Kingdom of Chrif* thus under *Seal*, its *Brightneſs* would immediately *conſume the man of Sin* and his *Beſtian Kingdom*, as will be ſeen at the end of the 1260 Days, *viz.* Ann. 1697, in the firſt appearance of Chrif's Kingdom, and more fully at the Appearance it ſelf 75 Years after.

Let us now inquire when this *fealing* had its Efficacy, and we ſhall find it hath its Efficacy diſtinguiſhingly, as to the fixing its Epoch, or Beginning, at the firſt of the *firſt Trumpet*, and ſo on, during the whole Time of the *firſt* and *ſecond Trumpets*, until the *falling of the Star* in the *third Trumpet*.

A Scripture Line of Time.

pet; So that the *Trumpets* and the *sealing* necessarily begin together, as they ought.

For we find it is thus expressly determin'd to the first of the *first two Trumpets*; for nothing that was *hurt* in those *two first Trumpets*, viz. the *Earth*, nor the *Sea*, nor any *Tree*, was to be *hurt* till the sealing past: And why was it so? but that the *Seal* might have its defensive Vertue on the *sealed*; which Defence was certainly as early as the *hurt*, else it could not defend. It is expressly continu'd all the *first* and *second Trumpet* by naming the *Earth*, *Sea*, and *Trees*; for all these were hurt in the *two first Trumpets*. But the *Fountains* are not nam'd, nor the *Sun*, &c. not because the sealing did not continue; for we find the express mention of it, rising within the Time of the *first woe Trumpet*, Revel. 9. 4. as of a thing suppos'd to have continued all along.

But because the Spirit of God would lead us to the new date of Time, viz. the *Beasts forty two Months*, negotiated by the event of the *third Trumpet*, or the *Imperial Star falling*; which *Star*, as all History knows, fell at 475, immediately on which, the *Beast* in propheticall Account succeeded; as the *eighth King*. So that then, in the very space of the *third Trumpet* those *Months* began, and the *fourth Trumpet* ran upon that new Line of the *forty two Months*, concurrent with the 1260 *Days*, and so forward, till Both end at 1697: the one as Time of the Moon, or *Months*; the other as Time of the Sun, or *Days*: by which we know also when the 1260 *days* began; viz. by computing and adjusting the Lunar Time of *forty two months* to the Solar Time 1260 *days*. If the *months* began so famously at 475; The *days*, that both may end together within *time, times, half a time*, must begin thirty eight Years before, or at 437, as hath been before intimated, so as to be plainly understood, but shall be fully proved.

Now because of all this, the Spirit of God comprehends only what pertain'd to the *first two Trumpets* within the express security of not being *hurt*; viz. the *Earth* and *Trees*,
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of the *first Trumpet*, and the *Sea of the second Trumpet*, till the *Servants of God were seal'd*, *Revel. 7. 2, 3.* shewing plainly, that then the Efficacy of the *sealing* began: where first, the *Earth*, and all *green things* were hurt in the *first*, and the *Sea* in the *second Trumpet*, and as it were, to hint the *Beasts* *forty two months*, falling within the *third Trumpet*, and so going on in the *fourth*; There is no mention of the securing the *Fountains*, nor the *Lights of Heaven*, until the *Servants of God were seal'd*; which the *Beast* could not yet surrogate for, being in his Infancy till a *Star fell to the Earth*, *Revel. 9. 1.* which, by all Count, was at the Time *Phocas* gave Universality to the Bishop of *Rome*.

Then *Rome* seems to be again enlightned, not long before the *Mahometan Hegire*, when the *Locusts* came forth; and therefore then Divine Judgment pursues by *three woe Trumpets*, because then the surprise of the Kingdom of Christ, by the cheat of *Antichrist* reigning, more appear'd.

But after another concurrent date of Time, *viz. the Five, and five Months* of the *Locusts*, *Revel. 9. 15. 16.* given new in the *fifth Trumpet*, the *sealing* is there mention'd again; and in the *sixth Trumpet*, where the *Hour, Day, Month, and Year* of the *Horsemen* began, there is a parallel Symbol of Secrecie and Security with the *sealing*, *viz. the true Worshipers crying out from the Altar of Incense*, where they were hid, *Revel. 9. 13.* within the first of which, *viz. of the Locusts*, fell in the *Beasts* intimate Time, or *Season*, with his *Number 666*, as shall be shewn, *Revel. 13. ult.*

Now, by all these the Spirit of God does interpoint and distinguish the beginning of the Lines of several Times, that fall in with the great entire Line of the *1260 Days*; and notes when they began; which new Lines, do some way or other note when that great Line began, and when it shall end; *viz. by the Proportion* those other Lines, however beginning after, hold to it; all joyning with it, when they are once begun: and by that Proportion, The Beginning must be 437; and the end of it 1697, as shall be shewn upon all of them.

them. Wherein also the Time remark'd with the Voices of the *seven Thunders seal'd*, will admirably shew it self at 1517, when the last 180 Years, or Half-time, began; at which Time the Division of so many States from *Rome* first appear'd also. And the End of all at 1697, will declare it self.

So strongly, although requiring strict Attention and Observation, hath God secur'd the fixing of this Line, both in its Beginning and End, as shall be all along by Gods gracious permission to proceed, made evident.

I shall but just salute the Third Enquiry, and finish the first Point discours'd, *viz.* its Beginning: And because it joyns in assuring this Beginning, I must, as I say, salute it.

Enquiry
3.

And this Third Enquiry is to Research what is the meaning of this Grand *Apocalyptical Symbol*, the *Trumpets*.

Now from the general Use, and universal Signification of a *Trumpet*, as an Alarm to War, and the dismal consequences of it, these *Trumpets* certainly signify the same, as appears by the course of the *Trumpets*; for every *Trumpet* calls to some War, and the *seventh* to the *Battel of Armageddon*; They are therefore so many loud Sounds of the Indignation of God upon those against whom the Sounds are Directed.

These *two first Trumpets* then, as beginning at 437, summon the *Barbarian Nations* to fall on, on all parts of the Empire, as they had began to do, by the vertue of the *Angels preparing themselves to sound*. About this time, *Gensericus* the *Vandal-King* took *Carthage*, the *Huns* over-ran the upper and lower *Pannonia*, (now called *Hungary*); *Thrace*, and *Illyricum*; the *Brittish Provinces* soon after fell into the Hands of Strangers and *Barbarians*. Thus the Glory and Greenness, the Flourish and Verdure of the *Roman Empire*, was universally blasted by the *Hail and Fire mingled with Blood* of the *first Trumpet*, running every way. At the same time, no *Green* of true *Christianity* was unblasted by the *Apostacy*, and *Rome* it self, as a *great Mountain burning*

*ning with Fire, was thrown into the Sea, that is, it had been indeed taken under Honorius, in the preparation to Sound, and immediately recover'd : But now, at the Second Trumpet, it was made the Ball of War, in a continual Taking and Retaking for many years after ; so that the Flames of War from several Parts of the World, and the People of it compar'd to a Sea, congregated about it, and in the midst of the fearful Broil, the Imperial Starr, Augustulus, the last Empe-
mour, fell.*

From hence therefore we obtain the clear Agreement of Time with the Symbol of the *First three Trumpets*, as their Blast fell upon the *third part of men*, the Figure of the *Roman Empire*, in Agreement with the *Dragon*, or *Roman Emperours drawing down the third part of the Starrs with his Tayl*. Revel. 12. 14. Where all Interpreters understand that *Imperial Power*. Now at the very time of the *Barbarous Nations*, coming like the *Gentiles* into the chief Residences of the Christian Religion, is the Symbol of the *Apostacy* of the *Gentiles, treading the Holy City and Court*, and the *Dragon* Reu. 12. 24 *persecuting the Woman*, just now taking her flight into the *Wilderness*, fairly made out, both as to Similitude and Time. c. 12. 13. 14.

But that the Ministration of the *Trumpets* may answer the Ministration by the Servants of God in his Church, at the *Seals* opened ; besides this Semblance of the *Trumpets* with War, Holy Writing leads us to another, *viz.* the Sacred use of Trumpets in the giving of the Law, *Exod. 19*. And they were instituted by God to call the Congregation of the Servants of God together, which was now not into Publick, but in Private at the *Altar of Incense* ; There was also the *Feast of Trumpets*, on the *First Day* of the *Seventh Month*, joyn'd with the *Reading of that Law*, upon which follow'd the *Solemn Fast*, on the *Tenth Day*, *Levit. 23. 23, &c.* and *Numb. 29. 2*. Thus by these *Trumpets*, the *Witnesses* began their *Prophecy*, and *Testimony* for the *Commandments of God*, and *Doctrine of Jesus*, and in *Sackcloth* and *Fasting*. These *Prophets* and *Watchmen* blew the *Trumpet* according to the charge

charge laid upon them, *Ezek. 32. v. 1, &c.* And according to this *Blowing the trumpets*, the *Camp*, the *Congregation*, the *Woman* the Church, made its motions in the *Wilderness*, according to *Numb. 10. v. 1, &c.* So admirably does this Symbol agree with the *Gentiles forty two Months of treading the Holy Court*, with the *Worshippers at the Altar of Incense*, with the *Witnesses Prophecy in Sackcloth*, and the *Womans Flight into the Wilderness*, as on *Eagles wings*, in regard of Divine Providence, as well as of the *Roman Eastern and Western Empire* Apostatizing.

And how fitly does the whole *Apocalyptical Time* answer the *Jews Feast of the Passover* at the *Resurrection* of Christ, united with the *Feast of Weeks*, at the *giving of the Spirit*, and *John's being in the Spirit* when he receiv'd the *Revelation*: and then follows the Interval of the *Seals* opened, like that Interval of *Feasts*, till the day of *blowing the Trumpets*, and the *Fast*, or *Sackcloth*; after which, follows the *Triumphant Feast of Tabernacles*, so celebrated *Numb. 29.* by the *Ennumeration of every Day's Services*, like the *cleansing of the Sanctuary*, by the solemn Observation of it at the *restoring Jerusalem*, *Ezra 3. 4.* in Image of the *New Jerusalem*; and *Nehemiah 8.* after the *Feast of Trumpets*, with *Olive-branches, Pine, Myrrh, Palm-branches, ver. 15.* like dwelling in a *Garden of Eden*, and in Resemblance of the *Palms*, *Revel. 7. 9.* and as a *prophetical Emblem of the Paradise of God*, *Revel. 2. 7. c. 22. 2.* compar'd: according to all which, the Prophet *Zechar.* so distinguishly proclaims in that wonderful *Prophecy* of the *Glory of Christ's Kingdom*, *Zeck. 14.* this *Feast of Tabernacles*, *v. 16.* and as if it were the entering a Caution against understanding that, as the *True Feast of Tabernacles*, *Nehem. 8. 4.* A *solemn Fast* follows, as it were irregularly upon it, *Nehem. 9.* to shew, the *True Feast of Tabernacles* was not yet come, but a long Mourning to intervene. And how excellently do the seven *Thunders* uttering their *Voices*, agree with the *Trumpets sounding so long*? For towards the latter Time of the sixth Trumpet,
and

and at the last 180 Days beginning, the Gospel-Law was given in these Thunders, like those of the Law, *Exodus* 20. v. 28.

Thus all things concurring, even to Miracle, or a Demonstration of the Almighty Wisdom and Power of God, I cannot doubt, I have fix'd upon the true Epoch, or Beginning of the Line of 1260 days, at 437, and so upon the end of it at 1697.

Let it then be certainly apprehended by all that love Christ's Kingdom, what God hath so determin'd shall come to pass, and that He the Lord will hasten it in its own Time, He will work, and none shall let it; *The Israelites went out of Egypt to a Day, at the 430 years end of their sojourning, and no sinful unsensibleness that God would deliver them by Moses, or their other sins could interpose: Christ wrought Redemption at the very night of the Fulness of Time, viz. at the middle of the last half Week, and no unworthiness of the Age could hinder it, though never so great: so nothing shall hinder the Rising of the Witnesses and their Ascension at the 1260 days, Ten years hence, no though there should be Three dayes and a half, not only signifying the intimate Time, as hath been declared, but a Blush, a Recollection, a drawing the whole Time past again in little at the end: For no Appearances, how great soever, shall surprise the Divine Decrees upon Time; Nullum tempus occurrit Regi. There may be a deep Resbrouding Christianity, at least in some Parts; The Israelites slavery fate closest upon them when their Redemption was so nigh. We see what a change was begun 1517, by those seven Thunders, when all was one Night-piece; and the Voice so little from Man, and wholly from Heaven; much more at 1697.*

Remark on the whole.

Exod. 12.

41.

Dan. 9.27.

Revel. 11.

9.

We see how at this day the Turkish Power, that hath been so long the Terrour, Scourge, and Woe of the World, call'd Christian, Falls when God pleases; their strong Holds are like the first ripe Figs, that fall into the Mouth of the Eater. Their Warlike People are as Women. This is a visible Pledge God will be ready with all things else; the Tent of the great City

Nabum. 3. 12.

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falling,

falling, and that Turkish woe passing away, when his Witnesses shall rise Revel.. 13. 11.

Our Duty is to stand still, to be in our Station of Subjection to the Powers that are over us, and to see the Salvation of God, and He, that put it into the Hearts of Princes to agree, and give their Power to the Beast, untill His words shall be fulfill'd, will also put it into their Heart to agree to do, what shall then be to be done by his Appointment. Our right sense of which, and suitable Obedience to our Prince, will be an Honour to Christianity, to our Hearing and Reading this Prophecy and a Safety to our Souls, (if it should not be, as it is most likely to be, and we have the Royal Promise it shall be, and I much hope it in these Nations, even according to this Prophecy) to our Concernments in this World.

And thus I have brought to a Point the Beginning of this Line, at 437, which is the Foundation of all, and accordingly we shall find the whole going on to 1697.

The End of this first Point, settling the Epoch or Beginning of this Line of 1260 Dayes.

ERRATA.

PAge 20. Line 3. for *sixth* read *seventh*. p. 23. 6th line before the last, for *Witnesses* read *Woman*. p. 24. l. 15. *As every Leap-Year we double February 24, to equal the Suns Year to our Account.* p. 58. l. 1. blot all of. p. 64. l. 14. read *Myrtle*.

SECT. VI.

Wherein, The Third Part of Men, upon which the Trumpets have their Effects, is more fully made clear to be the Roman Imperialness, and that the Symbols of the Three first Trumpets do most plainly agree with the History, in full Answer to the second and third Enquiry.

HAVING given a general Account of the things nam'd in the Contents, so far as is necessary to settle the Beginning of that Line, upon the beginning of which we have been so intent; it is now necessary to give a more ample Satisfaction concerning the *Third part of men*, both that, It means the *Roman Imperial Power*, as also why, the Empire being Christian, there was such an Effusion or Wrath upon it, that so the whole Line may be thereby ascertain'd.

The first Time then, in true order of nature in this Prophecy, though not in Place, or in the Contexture of it, this *Third Part* is found and made use of, is in that *Vision* of the *Dragon*, *Revel. 12. 3.* Where, I think, hardly any Interpreter does not think there is a Representation of the *Roman Pagan Empire*, in one Line or other of that *Table*.

And indeed, when we consider the *Prophecy* hath the *Roman Empire* for its great Subject, seeing in the *Days of that*, and at the end of that, *Christ's glorious Kingdom* is to be establish'd, it is every where (where it can be) to be suppos'd; and seeing here All things agree to it, and that the *Careir of Time* was guided directly to it in the parallel *Vision* to this, *viz. of the fifth and sixth Seals*, upon the *Dragon watching to destroy the Prince*, the *Christian Church* was to bring forth, and to devour it, in which Cause so many *Souls lay under the Altar*, and yet that the *Lamb* was on the *Throne*; from all this, we cannot but suppose the *Roman Empire* intended.

The *third part* then of the *Stars* brush'd down as it were with the *Tail of the Dragon*, whatever spiritual Signification it hath of the *Sathanick Power*, does also suppose those Supreme Princes and States that the *Roman Imperialism* dismounted, and made tributary, *stamping* upon them with its *Legs of Iron*, according to *Daniel*. The Emblem is lively, and elegant to present their Dominions, converted into Provinces, subjected to the *Roman Dominion*.

Dan. 7. 7.

So that from hence; That Empire *Thirthing* the *East* and *West* of the Sovereignities of the habitable known World, in the divine Judgment of it, is symbol'd by a *third part* of Nature it self, viz. *Earth, Trees, Sea, Fountains, Sun, &c.* for of the *third part* of the *Stars* brought under its *universal Monarchy*, it was constituted.

And in this very Vision, where the Holy Spirit, who fore-knew and fore-saw what Interpretations would be made of what he writ, and what Interpretations he would have to be made, and in what Time, and to what degrees of Certainty and Assurance these Interpretations should rise; and so from thence, what was fit to be laid in the Foundations, and what to be superstracted: The Holy Spirit that knew all this, knew that in the Vision of the *Dragon* there would be found the *Roman Monarchy* agreedly; so that there would be a fair Conduct to its *third part* in Dominion: and wherever that *Imperialness* resided, whether in the *East* or the *West*, it was mounted upon the Ruine or Subjection of the *third part* of the *Stars*; and so the *third part* became the Figure of the *Roman Imperialness*, not of the whole Territory of the Empire, but of the *Imperialism* or Grandeur of Supremacy.

And what was most immediately and properly to touch that, is according to the most solemn Symbolicks of this Prophecy said to touch and impeach that *third part*.

For otherwise, the *whole Empire* is call'd in the *Evangel.*
 Luke 1. Luke the whole *Habitable World*, and in the course of the *four Judgments* of the *fourth Seal*, which rang'd equally, as
 it

it were over the whole Territory and Dominion of the Empire. Death is said to have Power given it over *four parts of men*, or over every *fourth part* with each Judgment, signifying the free Expiation of those Judgments upon the whole Latitude of the *Empire*, and, as it were, *quartering* it with a *judiciary staff*. But here the Territory of the *Empire*, with its far and wide Dominion over the Earth, was under the Ravage of Death, without any touch upon the *Imperialism* it self, although so many *Emperours* fell under it, and so there is no mention of the *third part*, *Revel. 6. 8.*

So in the change of the Empire from Heathenism to Christianity, there was no Change upon the *Imperiality*, which continued as high still in the Christian Emperours from *Constantine* to the Death of the Great *Theodosius*, as it was before: the Description therefore is as if *Heaven* and *Earth* were concern'd in the Mutation; but there is no mention of a *third*, *Revel. 6. ult.*

The opening of the *bottomless Pit* darkned the Sun and the Air, with the *Smoke*, out of which the *Locusts* came upon the Earth, and they had Power to *hurt men* universally: but because the *Imperial Sovereignty* was not to be hurt in the very *Imperiality*, there is no mention of the *third part*; but when the *Turkish Number* was to seize upon the *Eastern Throne*, that had its first Establishment upon the *third part* of the *Stars* in the *East* and *West*, the *third part* of *men* are said to be *killed*: and thus the *third part* was under the force of every one of the first *four Trumpets*, because every Trumpet was in an order or series to the destruction of the *Western Empire* in the *three first* of them, and upon the Remains of *Senatorian* and *Consular Power* in the *last* of them. *Revel. 9. 6.*

All which I look upon as a fair Resolution of that part of this Enquiry. As to what remains, why so severe a Procedure upon a Christian Empire? If it had been the *Pagan Empire* that had been under this Pursuit, it had not been strange: but it looks so unreasonable upon a *Christian Empire*, as to call in question the whole frame of the Exposition. Hereunto I therefore offer these two Solutions. *Revel. 9. 18.*

It

Solut. 1.

It having been decreed long ago by the *determinate Counsel of God*, and sworn by Christ himself, that the *Accomplishment of the Wonders of his Kingdom* should be delay'd after the *Seals of the Book open'd*, for the *Time, Times, and half Time of the Beast, or Antichrist*; the *Roman Empire* did no otherwise pass into Christian, but that it *Antichristianiz'd* at the same time gradually, and insensibly covered the former *Paganism*, with the disguise of *Antichristianism*, worshipping *Maozzim*, and a *God, their Fathers had not known*, but *Idolatrously*; and so on the other side it degenerated true Christianity into a kind of *Paganism*, whereby they intitled themselves to the Blood, *Paganism* had shed, even as the *Jews* by the Murder of Christ did to all the *Blood* shed from *Righteous Abel, &c.* This went forward even from *Constantine*, by silent and deaf steps; but by the year 437, when the *Trumpets first sounded*, the *Measure was fill'd up*, and the *Talent down weight*, and then the Imposture of suppositing the *Kingdom of Antichrist* for the *true Kingdom of Christ* was compleat: so that the Vengeance of God arose, and chased down that *Empire* that was call'd Christian, but was now indeed become *Antichristian*.

Dan. 11. 38.

Solut. 2.

God, that *changes Times, and Seasons*, and the States of Kingdoms, giving them, as he pleases, had destin'd to the *Beast*, the *Seat*, and Power of the *Western Empire*, and the *Eastern*, as a kind of tributary *Commendam*, for forty two Months, does by these Judgments void the Room for him, by taking away the *Western Imperialism*, first, in its *seventh King*, that he, the *Beast* might succeed, into his *forty two Months*. Then taking away all *Consular and Senatorian Power*, so that it *shined not the third part of the day*, nor of the *night*, that he, as the *falling Star*, might *inlighten* it, and grow up to his *Regnancy*, or *Number 666*.

Revel. 9. 1.

Upon both these Accounts therefore, the *Eastern Empire* was so much longer spar'd; first, That it was not to be so deep in the Guilt of *Antichristianism*, and Supplantation of the *Kingdom of Christ*, and as it were for his *Servant Constantine's*

stantine's sake; and then, the Room of it was not necessary for the receiving a Successor till the *Mahometan Emperour*, a thousand Years after; although it was many Times under dreadful Rebukes of Divine Judgment, as also under the Claims and endeavour'd Usurpations of the *Antichristian King*.

Having thus far endeavour'd to satisfy the *third Enquiry*, there will be the less necessary to add to the Resolution of the *fourth*; for the course of Events is in History most notorious. The Event of the *first Trumpet* was the Irruptions of the *Barbarians* on the whole Latitude of the *Western Empire*, which thereby was as much *blasted*, as the Glory of *Summer* is by a *Storm of Hail and Lightning mix'd with Fire*. Enquiry 4.

The Event of the *second Trumpet* connected with the first, was, That that *great Mountain Rome*, the *City upon seven Hills*, that had been under so many *Emperours*, *Pagan* and *Christian*, the *Mistress of the Nations*; that had been under the *Pagan Emperours*, *Pagan Mystical Babylon*, and was now becoming *Antichristian*, *Mystical Babylon*; this *Babylon* was in the very Beginning of the *Apostacy* arrested by Divine Judgment; for *that City*, which had been so lately purg'd from *Heathen Idolatry*, and was to be the *Antichristian City* for so long a Time after, God erects the Pillar of his Judgment early upon it; so that he cast it into the *Sea*, as a *flaming Mountain*, not as *Babylon* of old, *burnt*, but a *burning Mountain*, into the *Sea* of continual Turmoil and Estuation; so that in regard of the Warriors of that Time, in their dreadful Disputes concerning it, *All Waters were turn'd into Blood*. And yet because it was to be born aloft upon the *Beast of ten Horns*, that it might not be consum'd it *burns* as in a *Sea*, wherein it was preserv'd, though burning; often it was taken, and sack'd, and made in the very literal sense a *burning Mountain*: but it was rescu'd, and surviv'd; for so it was decreed, till its final *Desolation and Burning*, *Rev. 18*.

At

At the Voice of the *third Trumpet*, the very *Heavens* of the *Western Government* were so shaken, that the *great Star of Imperialism* fell, like *Wormwood*, into the Rivers, and made them so *bitter* that many died of that *Imbitterment* of the *Waters*; that became even *Wormwood* it self.

Whilst *Rome*, as a *burning Mountain* in the *midst of the Sea* made it to boyl, even into *Blood*, with a prodigious noise through the Nations, and made that Tumult and Commotion in the midst of People, a *burning Mountain*, like *Etna*, or *Vesuvius*, may be suppos'd to do; the *Star falling imbitter'd* so deadlily the Inland private State of the Empire, that although it was quickly quench'd it self when it fell; yet in the Time it was burning as a *Lamp*, which was some time before its Fall into the Water, and when it fell it was like a *Lamp* burning in Water, every moment ready to dye, and yet not presently extinct, that it so consum'd the sweeter Juices, and benign Spirits of Government and Commerce, that *many Men died*, that is, innumerable Families and Persons were ruin'd, and utterly impoverish'd within the *Empire*, both by the loss of the *Aspect*, and influence of such a *Star*, as also by the Confusion its Fall made, and the Struggles it had with Death in its Fall and in the Water, all which made the malign Effects much greater while the Fire and Water were in contest.

Now all these Symbols are so very evident in History, that there needs no more than the very Appeal to it concerning them, and so wonderfully accomplish'd in their Gravity, Significancy, and Sprightliness, as to speak Divine Inspiration: What History of that Time knows not, These things were so? That first, all the Glory and Honour of the *Empire's Grandeur* was struck all over, as it were at once, as with *Fire* and *Hail* from *Heaven*, every day bringing the News of Invasions, and Revolts every where, That *Rome* was in the *Flames*, and in a *Sea*, and yet by contrary Agencies of the several Interests of Princes like Fire and Water, still preserv'd; on the other side, that the *Imperial Torch*, however flaming,

Flaming, yet falling into the *Water* would-be soon quenched, while a *burning Mountain* resisted the contrary Element; so *Rome* liv'd, but the Emperour dy'd; *Rome* Burns as a *Mountain* in the *Sea*, and though it turn'd the *Waters* into *Blood*, yet it surviv'd to ride aloft upon a new Universality. The *Flaming Taper* did hurt, while it flam'd, but falling into *Water* must needs be short-liv'd; And it was to dye that another sort of Principality might succeed it, upon which *Romes Grandeur*, a *City Reigning over the Kings of the Earth*, might have the Guaranty of *Prophecy*, even as of *Providence* to secure it, for a longer time than by all *Computation* it had made the Epoch of *Urbs Condita*, or it had been Built.

I am yet to state justly, and more at large, what the *Dragon* means, and how his *Persecution of the Woman* can agree with the Explanation of the *Trumpets*; seeing both must be at the beginning of the Line, because then was the *Woman's* first flight into the *Wilderness*, when the *Dragon* persecuted her; from whence arise these two Doubts.

Enquiry
5.

How can these *Trumpets*, that are the Alarms of Divine Judgment and Displeasure upon the *Antichristianiz'd Empire*, as was before declared, be the *Dragons Persecution of the Woman*.

Doubt. 1.

When the *Beast*, or his *Gentiles* have the whole *Time*, *Times*, *Half Time*, and so the 1260 of the *Womans Wilderness-State*, under their Domination and Tyranny; does not the *Dragons Persecution of the Woman*, and then of the Seed, contradict the Assertion of this Time to the *Beast*?

Doubt. 2.

That these two Doubts may be substantially resolved, and so, as to clear the whole progress of this Time with Relation to the *Beast*; we must understand aright concerning the *Dragon*; for a mistake in that confounds the whole order of the *Prophecy*.

The *Dragon* then,, as it is presented, *Revel. 12. 3.* with *Seven Heads*, and *Ten Horns*, hath a double meaning; One proper to it, as the *sixth*, or *Imperial Head* of the *Roman Empire*, which headship is always accounted to the whole

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Roman

Roman Beast, in this *Prophecy* : But when the *Christian Emperour* arose, That *Head* became wounded, and by degrees, the Power and Conduct of it Transmigrated from the *sixth* to the *seventh Head*, and *Eighth King* ; as is to be shewn upon the Symbols of the *Beast*.

But in all this, it is of great Influence to the right understanding of this *Prophecy* to be known, there is a more abstract signification of *Draconism*, or of the *Dragon*, viz. the *Old Serpent*, deceiving the *Nations* into the Worship of himself, under the disguise of those many *Idol Gods* and *Demons*, they sacrificed and did service to ; when therefore this *Idolatry* and *Demonolatry* was demolished by *Constantine*, and the *Christian Emperours*, and the only True God in *Jesus Christ*, and his Kingdom acknowledg'd at the Head of the *Roman Empire* : *Satan*, that *Old Serpent* was cast down from *Heaven*, and *Christ* the *manly Birth* caught up thither ; *Satan*, therefore, as an Intelligence within, at the Head and Spring of all is to be understood in this *Dragon*, *Revel. 12. 7.*

The *Roman Cesars*, as having the *Imperial Monarchick Government* of so great a part of the World, at the Birth of *Christ*, so along in the first Times of Christianity, lay indeed in the midst of *Nations* and *People*, and watched all the effects of the Kingdom of *Christ*, and were ready to devour the *manly Birth*, that was to rule the *Nations with a rod of Iron*, and who had right to do so at his Resurrection, and all along since.

But at the Time, this *Cesarian Dragon* was acted by that *Satan*, that invisible Spiritual *Dragon*, and his *Angels*, who made War against *Christ*, who carried the *Cesarian Dragon* in a perpetual Hostility to the Kingdom of *Christ*, and also most devoted to *Idolatry* ; While therefore *Devils* were worshipped under those several Names of *Jupiter*, *Mars*, &c. and an Idolatrous Power was at the Head of the *Roman Power*, *Satan* is accounted in *Heaven*, and the rather so, because the Title of *Satan* is not reckon'd purely of Fraud and Usurpation, but By Permission, and not only so, but
even

even in regard of Justice, and divine displeasure against the *Apostacy* of humane Nature, as it were of Commission; so that he was *overcome* and *cast down* by the *Blood* of the *Lamb*, as the true meritorious Cause, appeasing that Wrath, satisfying that Justice, expiating the World; by the *Word* of his *Testimony*, as the Grand instrumental Cause, and by the *Martyrdom* of Christians, who *loved not their Lives unto Death*, as a subordinate dispose of God in honour to his Justice against the horrible degeneracy of Mankind.

From hence, whatever Power acted by *Sathan*, to an aspiring to a supreme Residency in the *Fourth*, or *Roman Monarchy*, in the *days* of which *Christ's Kingdom* was foretold to be set up, and of all Right ought to have been so, speaking as to the Duty and Obligation of all Mankind, because of his Sovereign *Resurrection* after his *Death* and *Sacrifice* of himself for the *Life of the World*, and that then the *Roman Monarchy* was the *Monarchy* of the *OEcumene*, or habitable Earth in Symbol of Prophecy; whatever Power therefore did not then acknowledge that Kingdom, nor that Truth of Christianity, any way either seated in, or attempting that Monarchy, is under a Character of *Draconick*; the Notion of which came into especial date since that *Resurrection* of Christ, and his Right thereby to an universal Monarchy: at which Time the *Roman Cesareate* arisen to that *universal Monarchy* from the Time of the more publick Notices of the Right of Christ, inspir'd by *Sathan* with a *Draconick Subtlety*, and *watchfulness* waited to devour that *princely Birth* (of which *Pharaoh's Cruelty* to Gods *typical first-born*, lying as a *Dragon* in the *Egyptian Nile* was a Type) and was therefore by the most notable signancy of the Symbol invested with the *Draconick Title*.

But when the Acknowledgment of Jesus, as *Christ* and *Lord*, was made by the Christian *Roman Emperour*, *Constantine*, and his Successors, Christ was then in eminent Type caught up to the *Throne of God*, never to be dethron'd, as we see he is not to this day, notwithstanding the Combat of the

Dragon and his *Angels* by *Julian*, *Argobastes* the *Roman Senate*, and others, with *Michael* and his *Angels*. But for all this the *Woman*, the *Church* was persecuted by the rolling of the *barbarous Nations* upon that *Empire*, who were *Enemies* to the Profession of Christianity at the first; and so to the Kingdom of Christ, and their Invasion upon the *Rights* of the *Empire* as Christs, and on the *Roman Church*, as eminent in the Profession of Christianity, and having produced the *Christian Emperour* was both as design'd by *Satan*, and reputed by God a *Draconick Persecution* of the *Woman*; even as after, the *Mahometan Flood* which came out of the *Dragon's mouth*, to have swallowed up Christianity, and that Empire together, as it were, wherever it could be found, was on the very same Account a *Persecution of the Dragon*; for the *Mahometans* were from their very original, Adversaries to this Sovereignty of the *Lord's Anointed*, substituting an Imposture of Sovereignty, and *Prophetism* in the place of it; and all this within the universal *Roman Monarchy*, the Propriety of Christ. Their Deluge of Power and People impetuously overflowing with a false Religion, is then most justly call'd a *Flood* out of *Sathan's mouth*, acting as a *Dragon* according to the Notion of abstract *Draconism*, and so raging and foaming with hostile Opposition to the Kingdom of Christ, notwithstanding some seeming Acknowledgment of him in *Mahometanism* as a Prophet, but truckling under that infamous *false Prophet*.

This then being the first Account of *Draconism*, it is very easie to give Satisfaction to the first Doubt; for the same things that are remonstrated as the Judgments of God, as permitted and order'd by him in his holy Government of the World, and Execution of Justice and Judgment upon Offenders, are also most maliciously and hellishly negotiated by *Satan*, as is most evident in the History of *David's numbring the People*; that same misdoing of *David* is attributed to the *displeasure of God*, and to *Sathan*, as may be seen by comparing 2 Sam. 24. 1. and 1 Chron. 21. 1. yea in that different Case,

Case, viz. the Transaction of our Lord's Sufferings, *Satan* enter'd into *Judas*, to embolden him to do what supreme Wisdom and Goodness had contriv'd to redeem lost Man. It is therefore nothing strange, the *Holy Angels* and *Sathan* met in these *Trumpets*, each in their Place and Orb, that while the *Holy Angels* founded an Alarm to the Instruments of the divine Vengeance, *Sathan* had his Contrivance to persecute the *Woman*, both by the *Barbarians* and *Mahometans*.

But besides this *Draconism* of profess'd Enemies to Christianity, there is the *Draconism* of the *Beast*, or the *Dragon* living, and being worshipp'd in the *Beast*, or Antichristianism, beginning by the other *Beast*, who is afterwards call'd the false Prophet, speaking as a *Dragon*, which was the *Synagogue* of *Sathan* in the first growth, and his *Throne* in the farther Growth, when the *Beast* came to his *Image* and *Number*, and the depths of *Sathan* or his Government in his ripest Age: and thus the *Dragon* gave his *Seat* or *Throne*, and great Authority to the *Beast*; that is, *Sathan* the Supreme *Dragon* in the idolatrous and bloody *Cesareate*, now became *Residentary* in the *Beast*, and conveyed both the Hostility to the Kingdom of Christ, the Idolatry and the Bloodiness into the *Beast*, and by his Negotiation under divine Permission order'd the very *Seat* and *Power* of the *Imperial Cesareate* to the *Beast*, as the Heir both of his Idolatry, Enmity to Christ's Kingdom, and persecutory Tyranny, and for the sake of all these: in all which Regards, it may well be esteem'd *Draconism* to the last. And God in just Indignation brings upon this *Serpentinism* of this *Beast* a *Counter-Serpentinism* of *Infidelism*, a *Counter-Draconism*, for *serpens serpentem devorans fit Draco*, as before explain'd.

Revel. 16.
13.

But yet the *Draconism* of the *Beast* is a diverse *Draconism*, its Hostility to the Kingdom of Christ is not by down-right Force and Resistance of open War to the Name of Christianity, but by way of Surprise out of his Hand, and held, as in his Right, and to his Glory, and yet in such real Opposition to him, that he hath sworn, *His Kingdom shall not come*, till

till that be at the full end of *Time*, *Times*, and *half Time*. Its *Idolatry* is an *Idolatry* as it were consecrating it self to the Honour of Christ, and is therefore, as in it self, so in the propheticall Symbol, full in all its *heads* of the *Names of Blasphemy*; under this *Head*, all the former *Heads* are flower'd, and, as it were powder'd with the *Names of Blasphemy*; all former gross *Idolatries* and *Demonolatrics* are dissembled under True Religion, and Heathenism under Christianity, or more truly, True Religion and Christianity are Travestied and Burlesqu'd into *Heathenism* and *Paganism*, and therefore it is not *Simple-Idolatry*, but *Blasphemy*, as we shall see.

But yet notwithstanding all this, *Sathan* is but on *Earth*; for the *Beast* holding the Kingdom, as in the Right of Christ, Christ thereby is still acknowledg'd to be on the *Throne*, and in that the true God, Holy Angels, and Saints, are thus *blasphem'd* by *Antichristian Idolatrics*, and that *Sathan* and *wicked Spirits* are abandon'd and detested in Profession generally, though his Kingdom hath sometimes portentously broken out in Acknowledgments, as it were to the Devil himself, by some of the *Antichristian Chiefs*. His Seat is not then as before, as in a *Heaven*; he therefore in a Rage dashes one part of his *Kingdom* against another, the *Barbarian* against the *Antichristian*, the *Mahometan* against the *Bestian*; because he, as a subtil Computator of his own Time, knows, It can be but short compar'd with above *four thousand Years* *Reign* before, and that as in *Heaven* too; in the *Idolatry* perform'd to *Devils*, viz. Fallen Angels, or Damned Souls. And for so great a Pledge of the future Fall of *Sathan* is that *Doxology* and *Song of Praise* concerted in *Heaven*, Rev. 12. 10. as also in Prevision of the full Glory of *Christ's Kingdom* decreed to him by God, from the infinite value of his own *Blood*, and as a Retribution for the *Sufferings of his Servants*, measure all *Sathan's Accusations*, in which the *Accuser himself* was condemn'd and cast out; and notwithstanding the succeeding *Antichristianism*.

And

And from all this arises a full Solution to the second Doubt, and not only a Solution, but an admirable Harmony and Consent of the whole Prophetical Symbolism. For when *Satan fell from Heaven*, in that desolation of *Heathenism*, not only by the Christian Empire of *Constantine*, but the perfect Victory over it by *Theodosius*; When the Devil and his *Angels* after the War in *Heaven* were finally cast down, A Victory obtained by the *Incense offered with the Revel. 8.3.* *Prayers of all Saints*, as a Signal of the *Church*, yet continuing pure in the *publick Worship*, and that then was so great Expectation of the Glory of Christs Kingdom, as that *Doxology* expresses, now mention'd; *Now is the Kingdom of our Rev. 12.10.* *God come*; At this very Moment, to shew, that though God was pleas'd to account the *Church pure*, to the very moment, it could in his Righteous Judgment be so accounted; yet I say to shew its Purity was at a very low Ebb, and that it had long wan'd, as also to shew, that God had design'd to permit a very different state of Things to the *Kingdom of Christ*, the very next news of the Church, is, that the two *wings, Western, Eastern* of the Great *Roman Eagle* had convey'd the *Church*, the True Church into the *wildernefs*, that *Rev. 12.14.* it could not be found.

This had been mention'd before, as soon as ever the *manly Birth* was caught up to the Throne of God; but that was only in preparation, and to match with the other Symbols; But now the Church was indeed out of view, by the *Apostasie*, introduc'd by the *Gentiles* the *Beasts people* under the other *Beast*; so that the *False Church* hid the *True*, as in a *wildernefs*.: The *Gentiles* crowded the *True worshippers* into a *clos'd Temple*, *The Daily was taken away*; *The witnesses were in Sackcloth*, where then could the True Church be seen? All was scatter'd, no Body of a Church appear'd, but the Antichristian; to this state things grew more and more under the Regnancy of the *Beast* till the *Woman* was fled from the *Serpent* himself. All this is then to be accounted to the *Beast*, serving the *True Church* by Gods overruling Hand so far,

v. 6.

far, as that it was out of the *Dragons* reach who was deceived, thinking to strike the True, but the False lay bleeding.

In the mean time, *Satan*, however in his *Serpentine*, and *draconick* Nature, jealous of any thing of Christ even in his own Kingdom, first persecutes the *Empire* by the *Barbarians*, where He knew, the *woman* very lately was by her bringing forth the *Manly Birth*; He struck at it by way of distinction in his own Aym, but finding He could not reach it by the rude strokes of the *Barbarians*, but the *Eagles wings* had convey'd it away, and finding that those *Barbarous Nations*, settled by degrees into the *Antichristian Christianity*, and so help'd it forward into the *wilderness*, He then resolved to be sure of it, attempted to swallow it by the *Mahometan Flood*; But This neither distinguishing it, nor succeeding because the *Bestian Earth drunk up the Flood*, not only receiving it upon it self, but maintaining the name, Doctrine, Profession, and Church state of Christianity, so far as is necessary absolutely to *Antichristianisme* and its Kingdom, so drunk up the Flood by setting it self against the blasphemous, monstrous, Mahometan Imposture, and with a deadly hate, because *Mahometanism* is no less against *Antichristianity*, than Christianity, so the Serpent disappointed is wroth, and, as so necessitated, determines now to sift for his Ends, by *Draconism* refin'd into *Beastianism*, *Heathenism* guilded with Christianity, but pointed and edg'd with Antichristianisme, which is a compound of the *Dragon* and the *Beast*: And because this Antichristian state allowed such a thing as a Christian Church, tho but it self only, He can *make war* only with the *womans seed*; And to the purpose, and, as we say, with a Vengeance. He makes War with the *womans seed*, who *keep the Commandments God*, and hold as witnesses, the *Martyry of Jesus*; that is, by the *Beast*, whose History immediately follows. *cap. 13.* and to whom the *Dragon* deputed his *power and seat*, even *Great Authority*; which Delegation, the other *Beast* that spake as a *Dragon*, viz. the *False Prophecy* received and managed for him the *Grand Beast*, until He came

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to his *Image and Number* ; and so the *Dragon* and the *Beast* continue together, till the *Beast* is *taken* and *cast* into the *Lake*, and the *Dragon* and all his *Draconism*, *Bound*, *Chain'd*, and *Seal'd up* by the Kingdom of Christ appearing, *Rev. c. 19. c. 20. v. 1.*

And this is the True History of *Draconism*, as entred into *Bestianism*, by which it plainly appears, the *scattering of the Power of the Holy People*, or the state of the *Woman* in the *Wilderness*, is wholly owing to the *Beast* and his *Bestianism*, whose are *Time*, *Times*, *Half Time*, and that the *Dragon* and his *Persecution* were wholly defeated by the *Bestian* Apostacy, conveying the Church from the *Serpent*, till He wrought by the *Beast*, and made over his Power to Him, in revenge upon the *Womans Seed*, it self being still safe.

Now how admirable is all this, according to the Symbols, the *Beast* still in all appearance and semblance secures Christ on the *Throne*, while it supplants his true Kingdom and Power: for how could *Antichrist's Kingdom* stand if Christ were not in Title upon the *Throne*? But how could it stand if Christ did indeed reign? No, it presently falls then, or rather *vanisheth away*.

Again, the *Wings* of the *Apostatiz'd Empire*, while they convey the *true Church* out of all ordinary Visibility, yet secure it in the Name and Notion of a *Church*: the *Beast's* Earth thus helps it; for a *Christian Church* is his Claim, and Title to his *Kingdom*: but it must be *hidden*; for a *true Christian Church visible* destroys his *Kingdom*. Thus all things even to Astonishment at the *divine Prophetick Wisdom* have a Harmony in Truth, greater than that of the Spheres in Imagination.

Mahometans and *Pagan Infidels* by subverting *Christianity* necessarily overthrow *Antichrist's Kingdom* also: it is in indispensable need of *Christianity* so far as a Pretence goes, but the Brightness and native Glory consumes it; while *Christianity* under a false mask supports it, true *Christianity* scorches it to nothing, as will be seen at the *Vial pour'd* into

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the Sun ; true Christianity and the Church therefore must be *hidden*, and in the *Wilderness*, and its *Seed* persecuted as if not of the *Church*, that *false Christianity* and the *false Church* may reign in its Absence under its Name and Appearance.

Thus while the *Dragon* persecutes in his Aim and Intention the *Christian Church*, the *Apostacy* pretending it self the *Universal Church* conveys the *true Church* into a *Wilderness*, and so befriends the Notion of a *Church*, while it conveys it out of sight; the *Dragon* by the *Beast* makes *War* with the *Seed*, and scatters them, that they could not possibly be found in the *Body of a Church*; not but that the Church was truly *visible* in the *single Witnesses*, however anathematiz'd: but it could not be reach'd in a *Body*, even by the *Serpent* himself; for it was not in a *Body*; and yet the Notion of a *Church* was dear to the *Antichristians*, for They and the *Beast* usurp'd it. At this Time therefore, according to this *Prophecy*, it could be no Argument against the *Church*, Where was it? or, It was not visible in a *Body*; for it was not to be visible in a *Body*, but in the *Suffering, scatter'd Seed*. So that it was *hid* from the very *Serpent*. And yet even to the end of the 1260 Days there is a *Mahometan Draconism* levelling at *Christ*, *Christianity*, and the *true Church*, but falling almost wholly upon the *false Church*, and the *Antichristian King*, and his Subjects; who is therefore always principally concern'd to *drink up this Flood*, and so helps the true Church by his Earth.

There is nothing at the present I can think necessary to add to this Explication of the *Apocalypitical Dragon*, but that the whole *Vision*, *Rev. 12. to v. 13.* is presented as in *Heaven*: so that the *Assumption* of the *manly Birth*, the *Joy* upon the *Dragon's casting down*, upon the *Kingdom of our God* being come, &c. is given, as in *Heaven*, and is reserved also in *Heaven*, till the *glorious Appearance* of *Christ*; and there is no more but such an imperfect cognisance of those great Things upon Earth as was given by the *Christian short Empire*, to be expected, till that *glorious Kingdom* of *Christ* at the

the end of the *Beast's* Reign, which may remove any seeming Objection arising from the sudden change from such a Glory into the *Apostacy*, so soon after entering, and the Witnesses going into *Sackcloth*, and the *Woman* into the *Wilderness*.

S E C T. VII.

In which is given the description of the other Beast, and his first Administration; of the Witnesses and their first manner of Testimony, both before the Beast's forty two Months; with the Answer of an Objection, and Reflections upon this Interval.

IN these Enquiries I have now explain'd, whatever I can conceive needful from the Beginning of the *Trumpets* to the *forty two Months* of the *Beast*, except the Delineation of that, which the *Prophecy* calls the *other Beast*, under whose Conduct the *Gentiles* were brought into the *outer Court* and *Holy City*, so far as the Action of that *other Beast* led to the grand *Apocalyptick Beast*.

And to enlighten this Interval of Time the more, viz. from the *Apostasy* beginning in the 1260 Days at 437, unto the *Beasts* 42 Months 475, I find it most convenient to consider most accurately the State of the *Witnesses*, as *Prophecy* hath given any Light to the pointing of the Time of their whole *Testimony*, and distinguishing the various States of it: which Method I will endeavour to follow through this whole Line of Time; viz. to observe the Advances and Declinations of the *Bestian Kingdom*, and to adjust thereunto the Declinations and Descents of the *Witnesses* into the deepest of their obscure State, and their Re-advances till their Resurrection and Ascension: for the one and the other States rise and fall alternately; whose motion herein, the *Woman*, the Church, was exactly conform'd to, being indeed the very same one with another, except the Notion of Single and Collected.

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Single in the *Witnesses*, Collected in the *Church*, as before said. But because the Action especially was sustain'd by the *Seed*, or the *Witnesses*, the Line of that Action is most particularly drawn over them, the *Witnesses*.

I begin then with the *other Beast*: but I will adventure to lay no stress upon the Word **Αλλο*, or Another, as if it did necessarily imply Another Order, or a various Sub-specification of these *two Beasts*; because I find this Word **Αλλο*, or **Αλλο*, may be, according to this Prophecy, significant of no more than a numerical, individuating Difference. But yet that these two are so different, so solemn, and great, so momentously different Iconisms, as are given of each of them, and their Action by the holy Spirit sufficiently argue.

That we may then have the perfect Pourtraicture of this *other Beast*, who manag'd all things from the Beginning of the *Apostacy*, during the *wounded State* of the *Grand Beast* in *one*, viz. the *sixth of its Heads*, call'd the *Dragon*, and the Infancy of the *Grand Beast*, viz. as united to its *seventh Head*, call'd in this Prophecy most often, *The Beast*; We may thus behold Him the *other Beast*, so far as his Description reaches, while the *Grand Beast* lay *wounded*, which was till the forty two Months began: by which great Preparation will be made to understand that *Grand Beast*.

1. This *other Beast* must, as *Beast* does every where in Prophecy, import a Body of Men under some Superiority of Power. I must here remember again, to except to the Translation of the *Four*, not *θηρία*, salvage Beasts, but *ζῶα*, gentle Animals, or living Creatures, *Revel. 4.* and elsewhere, least it should cause any mistake; but else both in *Daniel* and the *Apocal. Beast* does imply a People under, united to some Principality above: and because here the Principality was in a Peerage or Aristocracy, it resides in the *two Horns*.

2. Because it is a Beast of Continuance, as plainly appears by its Action from the very *Apostasy* to the *Number of the Beast*, viz. from 437 to 725; and after that to the very Destruction of the *Beast* and *false Prophet*; it must be a fluid, successive Body, as other *Prophetical Beasts* are.

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3. The inward sense of it must be a *Body of False Prophets* under Chiefs, *mitred Prophets*; for all the marks of false *Prophetism* are upon them: this *Beast* therefore rises low, mean, feeble, stilly out of the *Earth*, without warlike force, or noise: it *works Miracles*, pretends to call for *Fire from Heaven*, like *Elias*; that is, it threatens Men with the Wrath and Judgments of God; it *deceives*, it *caused men to do by saying*, or teaching. After its Administration, as a *Beast*, is past, because swallowed up in the *Grand Bestianism*, it is several Times call'd the *False Prophet*, as being expressive of its very Essence, and wherein it is most nearly united to the *Beast*, Revel. c. 16. 13. c. 19. 20. c. 20. 10.

4. It must be *Antichristian*; and seeing *Antichristianism* is a false, mock, abused Christianity, it must have of Christian also in it, else it could not be *Antichristian*; it hath therefore the Resemblance of a *Lamb* in its *two Horns*: but it is *Antichristian* specifically, working by Fraud to surprise the *Kingdom* of Christ; ambitious, haughty, idolatrous, persecutory, cruel, thirsting after blood; for it *spake as a Dragon*: altho therefore, it hath *two Horns*, like a *Lamb*, yet not the *Lamb Christ Jesus*; for he hath *seven Horns*, Revel. 5. 6. agreeable to all the *Apocalyptical Sevens*, except the *Dragon's*, and the *Beast's seven Heads*: Seven, not because They were symbolically, but literally *seven Successions* of Government, as the *Rev. 17. Womans seven Mountains*.

5. Seeing the great Subject of the *Apocalypse* is the *Roman Empire* in its last State, when the *Kingdom* of Christ was begun in the Gospel, and to appear in *Glory* after that last State of the *Roman Empire*, the last of those four *Imperial Canales* of Time; it must therefore be, that this *pseudo prophetic* *Beast* under its *two Horns* is compounded of the upper and under, the dignified and inferiour *False Prophets* of the *Eastern* and *Western Empire*. And seeing we shall find, that the *Grand Beast* is *Roman*, it will thence appear, This *Beast* must be so, seeing its whole Ministry is about that *Grand Beast*, which is *Roman*.

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6. It must be after the *Grand Beast* in some propheticall *Respect* or Notion of that *Grand Beast*, for it is call'd the *first Beast* in compare with this *other Beast*; yet this *other Beast* must be before it in regard of Action; for it does all for it; *viz.* It is after it, as the *Grand Beast* is one from its very Beginning, or Foundation of the *Roman Empire*, under its *seven Heads* successively; it is after it in regard of Procurati-on, of the Cure of its *Wound*, of the *Exercise of its Power*, while it lay wounded: all which speak it in being before this *other Beast*. But it is before this very *grand Beast*, as under its *seventh Head*; for it erects it into its *Headship*, by speaking as a *Dragon*, by keeping alive the *Bestian Power*, and in exercise while the *sixth Head* lay wounded, till the *Wound* was heal'd by the *seventh Head* succeeding, and then it protected the Infancy, or low beginning of that *seventh Head*, as will be seen under the beginning of the *forty two Months*; to which it hath led us.

From the whole then, these two Things arise to our main Purpose: 1. That this *other Beast* must be the whole propheticall Office of the *Western and Eastern Roman Empire* under its Superiors, or *Hierarchy*, so far as it was grown *Apostatical*, *Antichristian*, and *Pseudo-propheticall*, or into false Prophecy, from the very beginning of the *Apostacy* at 437, to the end of it at 1697, and beyond that, in what State soever it shall be, till it is cast into the *Lake* with the *Beast*. With this Exception, before the *Beasts* coming to the *Image*, and *Number* of it self, this *Beast* hath the Regency, and so the Type of a *Beast*; after that it subsides into bare false *Prophetism*, but such as is inseparable from the *Beast*, and the *Beast* from it; so that they rule together, but the Supremacy is in the *Beast*; and they fall, and are cast into the *Lake* together.

2. The Action of this *other Beast*, till the *forty two months*, is its shaping its own *Bestianism*, both into the Body under it, and its Superiority over its own Body. Its speaking as a *Dragon*, and governing the *Gentiles*, who are call'd the *Earth*, and them that dwell therein, herein exercising the Pow-

er of the *wounded Beast* before him, *viz.* the former Paganish Beast,, that with all its Heads and Populacy, according to the *prophetical Emblem*, liv'd in a *wounded State* for want of a *Bestian Head*, or Prince, from the *Empire* becoming *Christian*, till the *Antichristian King* became its *Head* at the beginning of the forty two Months: And *this other Beast* guided them, rul'd, and conducted them, as *paganishly* affected to a new *Antichristian Paganism* in preparation for the seventh Head, without whose Succession the Grand Beast had been extinct. In all which, by Head is meant Head in Power.

It may be objected against this whole State of Things, *Objett.* That here is no view of that *Arrian Herefse* and *Persecution*, which could not be untaken in the Notices of this *Prophecy*.

This *Prophecy* is not to be suppos'd to take notice of All *Answer.* the disorders in the Profession of Christianity, any more than of all the Governments, or Changes of Government in the World. It minds its own Pursuit, runs in its own Channel, which was the *fourth Monarchy*, and in that, the *Antichristian* Surprisal of the *Kingdom* of Christ after the Destruction of pure *Paganism*: so that *Paganism* first, under the *Pagan Empire*, *Antichristian Paganism* punish'd with the *Barbarian*, and *Mahometan* Inundations from which the True Church was hidden, and its Seed persecuted under the *Bestian Kingdom*, is the only Symmetrall, Even, Proportionate Course of this *Prophecy*, till the end of the 1260 Days.

I come now to the last Thing necessary before the Entry into the *Beasts* forty two Months; that is, to settle the State of the *Witnesses*, as in its general view under the whole 1260 Days, and more particularly in this Interval from the *Apostacy* beginning unto the *Beasts* forty two Months.

The *Witnesses*, as hath been already declar'd, are the Seed of the *Woman*, the *True Church*, who keep the *Commandments of God*, and hold the *Testimony*, the *Witness*, the *Martyr* of *Jesus*.

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These are in *Sackcloth*, as the best of their State, the whole 1260 Days; but their Time is distinguish'd by three great Pairs of *Witnesses* in the Old Testament, whose History explains the varying Types of their Condition; *Joshua* and *Zerubbabel*, *Elijah* and *Elisba*, *Moses* and *Aaron*.

The first is of *Joshua* and *Zerubbabel*, who though in *mournful Garments*, as *Joshua*, and in union with him, *Zerubbabel*, is represented, *Zech. 3. 1. &c.* yet They were as two *Olive Branches* to the *Church of the Jews*, which was at that Time, the *Candlestick standing before the God of the whole Earth*. And this is the first Representation of the *Witnesses*; for they are also the *two Olive Trees*, and the *two Candlesticks standing before the God of the Earth*, *Revel. 11. 6.* compar'd with *Zech. c. 4.* And it comprises the certain Assurance and Expectation of the *New Jerusalem*, and its *glorious Sanctuary*, even as the *typical Temple*, and its *Jerusalem* were so far settled by those *two great personages*: But beyond that, They had the Promises of the *New Jerusalem State*, peculiarly made to them; to *Joshua*, *Zech. 3. 7.* places among the *Angels standing by in that Vision*, as Attendants on Christ, to *Zerubbabel*, *Haggai 2. 21. &c.* When that Overthrow of Kingdoms should be, which could be no other than that at the seventh Vial. *Zerubbabel* shall be a *Signet*; and to all God's People throughout the Prophecy of *Zechar.* the same Promises are confirmed; and so to these two Witnesses.

The *Witnesses* then at this Time, by *holy Doctrine*, *pure Worship*, *unspotted Sanctity*, begin their Testimony, and are truly *Christian Prophets*, or Persons of a *magistratical Character* and Eminency, or truly fit for such a Dignity; and as the *Sons of Oyl*, or *anointed ones*, *Zech. 4. ult.* They empty the *golden Oyl* into the two *golden Candlesticks*, into the Souls of the *Servants and People of God*, the *Seed of the Woman*, who from the beginning of the *Apostacy* to the end of it, are Members, and make up those two Churches, *Pergamus* and *Thyatira*; which, as I have shewn in its Place, run parallel in *Pergamus* at the beginning, and *Thyatira* in the latter part with

with the whole *Apostacy*, although the Church of *Sardis* first, and *Philadelphia* at last, do indeed undertake the Line drawn by the Churches through the whole *Apocalypse*, before the Church of *Thyatira*, in its real Subsistence, shall cease to bear that Type of the *Christian Church*, it is appointed to sustain.

Now how admirably does this agree with the state of the true *Christian Witnesses* for some considerable space after the *Apostacy* beginning? They did indeed put on *Sackcloth* in God's Account, as soon as the *Gentiles* came into the holy ground with their *unhallowed feet*, shod with *Paganish Superstition*.

But They at first, and for some space of time, rather emptied the golden Oyl out of themselves, than were under Persecution and Sufferings; They sent out the Holy Doctrine, and *chrystal Stream* of *Evangelical Truth*; The Worship of God they directed, was transparent, clear, and pure, without *Paganish Mixtures* and Ceremonies; and the Conversation they preach'd and gave Example of, was not foul, rank, fetid, but holy, gracious, pellucid, of an excellent Odour and Fragrancy.

And although History is not just, and sincere enough to give account hereof, passing through the *Feculencies* of the beginning *Apostacy*, and suffering under all its particular Injuries more than those of Time, and obscur'd, as under that cover'd State, in which the Church now was; yet we are not under a total want of such Monuments of the *Witnesses Testimony*. But for the Corruptions they were to testify against, they are too notorious to be denied, as such Beginnings of the *Apostacy*, even at this very joynt of Time; and therefore by the constant care of God in preserving a Seed that is accounted to the Lord for a Generation, and particularly by the Types of this Prophecy, we are most assured there must be such *Witnesses*, and such must be their *Testimony*.

S E C T. VIII.

Wherein, The Forty Two Months are measur'd by the exactest Rules of Prophecy, and found by express Concurrences of those Prophecies to begin at the Cessation of the Christian Western Empire, and to end whenever the 1260 Days end, (the Date of the Kingdom of Christ immediately ensuing) and therefore to begin at 475, and by compare with the 1260 Days to end at 1697. According to which, the State of the Empire, of the Administration of the First Beast, and of the Witnesses during the Fourth Trumpet, viz. from 475 to 606, is represented.

THE Point of Time I am now entring upon, hath had a just Approach made to it according to its Importance, which is very great: I shall now, through the Assistance of the Divine Spirit, duely consider the most weighty sense of it self; there being no Line of Time, whose Bounds are so definitive, the Beginning so uncontestably evident in History, the End so illustrious, as this must be to sense it self, in the very nature of the thing.

That I may therefore discourse hereof most regularly, I propose these four Heads to fix the Intendment upon.

1. To shew, That the Apostle Paul hath affirm'd, the coming of the Man of Sin, or Beast, (whose End is according to all Prophecies concerning him, Destruction by the immediate Appearance of Christ's Kingdom at that his end) hath an unmoveable Bar to his Manifestation till his own Time; and that the Apostle John declares that Bar to be an indefeasible Succession of a seventh King, not come in his Time, to a sixth King, then in Being in his Time, and that seventh King to endure a short time, and that then the Beast, the eighth King should succeed, and that he could succeed neither sooner nor later. When therefore it will appear that such a seventh King did succeed the sixth, and that that seventh did de cease at

475; if it shall also appear, as it will, that this is the very same Beast to whom *forty two months* are determin'd, it will then be most evident, his *forty two months* must begin at 475.

2. To shew, That the *Kingdom of the Beast* must last till the *Kingdom of Christ*, according to the same Laws of Succession, can succeed, and it can last no longer; as also, that the *Kingdom of Christ* must succeed when *that Kingdom* ends, and it can succeed no sooner; if then, it is expressly said, the Kingdom of Christ shall immediately succeed the *1260 Days*, and that according to this Law of Succession, and the course of all *Prophecy*, it must also succeed the *forty two months*: it then will plainly follow, the 42 Months and the 1260 Days end together.

3. To shew, That the *1260 Days* must be Time of the Sun, and the *forty two months* must be Time of the Moon; and seeing they must be adjusted to one another, as ending together, and lying both within one common Womb of *Time*, *Times*, *Half Time*; The *forty two months*, by the most exact compare of Lunar and Solar Time, can be but 1222 Years; and therefore besides all Advantages of Scripture-use of round Number, beginning at 475, they most exactly and most necessarily must end at 1697.

4. To shew, That the *Beast* indeed must have every way the Seminal, fundamental Nature of such a *Beast* as he is describ'd to be, at the very beginning of his *forty two Months*, as the Infant hath of a Man, but need not, nor cannot be suppos'd to attain full *prophetical* Proportions, till long after, which Time *Prophecy* hath also dat'd to him by his Number 666. So that the description of the Empire, according to the *Fourth Trumpet*, the Administration of the *other Beast*, and the State of the *Witnesses*, may continue many Years after as they stood at the *forty two Months* ending, and so *Prophecy* determines of them.

To begin then with the first of these, I find this Order and Head I.
Concert of the Parts of it will be most convulsive and de-

monstrative: 1. That *Daniel*, the Apostle *Paul*, and the Apostle *John*, speak all of one and the same *Beast*. 2. That this *one* and the same *Beast* hath *forty two months* determin'd upon him, as the just State of his Duration. 3. That the Apostle *John* hath declared that peremptory, positive Law of Succession, that was the *Let* of the *coming* of the *Beast* in to his *forty two months*.

- I. For the first, Although a multitude of Proofs from the Concert of all Prophecy, which either have been or will be farther taken notice of, may be given; yet, That which I will rest upon alone at this time, shall be that most convictive one, That his End is *Destruction* by the glorious Appearance of the *Kingdom of Christ*; so that his eminent Character is *Son of Perdition*, in Conformity to that *Apostate Apostle*, *Judas*, so near the Glory of Christ's *Resurrection*; so the Apostle *John* twice describes him, by his *going into Perdition*, *Apoc. 17. u. 8. v. 11.* and his *Destruction* is solemnly declared, *c. 19.* and then the *Kingdom of Christ* succeeds, *c. 20. c. 21.* Thus *Daniel* in every *Vision*; The great Image was smitten by the *Stone cut out of the Mountains without hands*, growing to a great Mountain, filling the Earth by a *Kingdom never ending*, in its *ten-toed feet*, part of *Iron* and part of *Clay*, so exactly compounded of the *Beast* out of the *Sea*, with his *ten crowned Horns*, inseparably united with his *false Prophecy*, a *Beast out of the Earth*, *Revel. 13.* The little Horn is a *Beast*, deliver'd to the *Flames*, and the *Kingdom under the whole Heaven* given to the *Saints*. The *King standing up against the Prince of Princes* shall be broken without hand. At the Accomplishing to scatter the *Holy People*, viz. by this *Beast*, as hath been made to appear; All the *Wonders of Christ's Kingdom* shall be finished; *Dan. 9. 2. v. 24. &c.* compar'd with *Dan. 7. 11. &c. c. 8. 24, 25. c. 12. 7.* The Apostle *Paul*, 2 *Thess. 2. 3.* &c. styles him the *Son of Perdition*, and foretels his being consumed with the *Brightness of the Lords*; viz. *Christ's coming*, and the *Glory of his Appearance*. Whoever then considers the most notable and notorious De-

Destruction always affix'd to one and the same kind of Power; so even in all its manners of Description, and such a kind of *Destruction* as is always declar'd to issue and flow out from the *Glory* of Christ at *his coming* to his *Kingdom*, will find, It must be one and the same *Beast*, since Christ hath but one such *Coming* and one such *Kingdom*, as these are describ'd to be; nor indeed is there any more than *one such Beast* so situated in Time, Place, and Succession, as this will appear to be.

It is in the second place to be made out, that this is the same *Beast* that hath *Fourty two Months* determin'd to Him; and though there needs nothing to make that good, but to take the two Chaps. c. 13. and c. 17. of the *Apocal.* and to write down all the particulars of agreement between those two *Beasts*; and it will be impossible for so much as the thinking Mind to doubt of their being one and the same: But I will only insist upon the former Argument in this matter, that *Beast*, that is so *destroyed* as the *Beast* in the c. 17. is to be destroyed, must needs according to the former Argument be the same *Beast*. But the *Beast* that hath *Fourty two Months*, determin'd to his Continuance c. 13. v. 5. hath such a *Destruction* affix'd to him as the *Beast*, c. 17. hath: For who can assume the Effrontery, or Boldness to deny, that the *Beast*, c. 19. who is taken and cast into the *Lake*, v. 20. is the same with the *Beast*, c. 17. And the *Beast* c. 13. hath this very same *Destruction* foretold to him; For he is to be *Taken*, and to go into that *Eternal Captivity* of the *Lake* with his *False Prophet* inseparable from him, according to v. 10. and his *Ten Crowned Horns*, or whole Circle of *Kings* are to be *killed with the Sword of Christ's Mouth*, c. 19. v. 21. compar'd with ch. 13. v. 10. he that leadeth into Captivity shall go, &c. and he that kills with the Sword, &c. now Christ's Captivation and Killing are such as argues Divine Justice and Power; and such is that declar'd, c. 19, 20.

The Apostle *John* hath declar'd that so obstinate unyielding Bar to the *Man of Sin*, being reveal'd, still in his Time,

2.

3.

Time, as the Apostle *Paul* most emphatically speaks, signifying the impossibility of his *Coming*, till that his own proper *Time*; Now the occasion of that great Apostolical Paragraph was an Expectation of a sudden Appearance of the Glory of Christ's Kingdom; this very Kingdom, of which we are now speaking; which was the great Expectation of the Apostles, till they were better Instructed, and of other Christians after them upon a general, but not particular Apprehension of *Scripture Prophecy*; For that this *Day* was the *day of Judgment*, there is no Sense for, in those lightsome Days. before the Apostacy, seeing all the *Prophecies* are big with a Glorious state of Christianity in this World. To this the Apost. for their Information, and of after Ages much more, speaks punctually; That it could not be expected so soon, and does most vehemently obtestate by the very coming of Christ, and our *gathering* unto him against the Expectation: for saith he, There must be an Apostacy first, and the *Man of Sin* must be reveal'd; but that must be in his own proper Time, and not before; for there is a *ο κειται*, a Person withholding, and a *η ελθουσα*, an effectual Thing, *withholding*, or each of these taking such Fast *Hold* of their proper Space and Time, that the *Beastian Prince* cannot come forward till they by going off let go their *Hold*, and then shall be *reveal'd* that *lawless* one, that *Man of Sin*, which is an Exposition of *το θνητον*, when it is to be understood of a Body of Successors. So this is the *Apostle's* Sense, *The day of Christ*, viz. of his *Glory and Kingdom*, cannot *come*, till the *Man of Sin comes*: *The Man of Sin comes* indeed out of the *Apostacy* as out of a *Womb*; but as no Birth can, so he cannot *come* till his own *Time*: *Sathan* is eager enough; every thing *works* to it as fast as it can: *the Mystery of Iniquity* is now already at this very moment at *work*. But every Thing that God hath ordain'd will hold its own, its own Time, its own Place; and such a *Holding* Thing there is, and such a *Holding* Person there is that possesses, and fills that Time and Place.

Thus

Thus far the Apostle *Paul* goes in his *Epistle*, so far he was order'd by the *Holy Spirit* to go, and no farther ; the rest he refers to former Personal Discourse. Now whatever prudential reason there might be of saying no more; The great Reason was, the *Holy dictating Spirit* order'd no more; but that all Scripture might be search'd and compar'd : Holy Writers say so much in one place, so much in another ; so much one Holy Writer says, so much more is said by another ; by every ones part the Harmony is made up.

The Apostle *John* therefore speaking, as I have prov'd of the same great Matter, and aiming at the *Glorious Kingdom* of Christ, the grand scope of all *Prophecy*, declares the Reason why the *Kingdom* of Christ could not Come, because there was an unalterable Succession determin'd by God before that Kingdom: There were *seven Kings*, five of them he gives in the Lump, because *Prophecy* was not concern'd in them, or in the manner or order of their Succession ; they are only a Character of the Monarchy, a distinctive of the *Fourth Beast* by its *seven Heads*, or Forms of Government, in a Succession as Kings signify, *Dan. 7*. But in three of them the *Prophecy* then in motion by the Apostle *John* was highly interested ; The first was then, and it was in its course according to five of the seven Seals : The seventh King was not yet Come, it was not very far off comparatively, but it was not as yet Come, it was to come in the sixth Seal, and when it came, there was a necessity upon him, he must continue by the same Comparativeness but a short space, viz. during only the time of the sixth and seventh Seal ; Now this seventh the Spirit is industrious to assure us, He was the Christian Emperour ; though he was a King of that great City, and Empire, yet he pertain'd not to the Beast ; indeed there was a Declination to the Apostacy in his time, but the Church was yet pure all those Seals, as appears by them ; it appears too it was declining, the Apostacy drew near ; a declining from one Degree to another there had been from the first Operation of the Mystery of Iniquity, forming the Antichristian Prince

with great Curiosity in the lowest parts of the *Earth*, where no Eye saw the way of the *Sathanick Spirit*, but he, before whom *Hell and Destruction have no Covering*. However, this *Christian Emperour* was none of the *Heads*, but wounded the *Pagan sixth Draconick Head*. The *Beast*, he is the *eighth*, and is of the *seven*; Seven, what but Heads? Clearly joyn-
ing this *Vision* with the *seven Heads*, of Chap. 13. He, that as the *Son of Perdition goes into Perdition*; I say again, *Goeth into Perdition*, that *Perdition* just before the *Kingdom of Christ*, and so hath no Successor, but *Christ consuming him*.

Now this Succession stands firm; God himself had fix'd it. As then no Prince can succeed till the former is avaulted, in so exact a Succession one cannot crowd out another, no more than one Month or a Day following can crowd out the precedent; but when any goes off, the next succeeds immediately: there can be no Vacuity, *Rex nunquam moritur*, where God holds the Succession, and its Law firm; and so it is to the very *Kingdom of Christ*.

Just then when the *Christian Emperour* deceas'd, the *Bestian Emperour* succeeded; and that was indisputably at 475, and then his *forty two Months* of Duration succeeded: and it was a large Time, as *Prophecy* draws them out; and they are still current; they must have been yet a long time ago begun, for there was the *sixth King in Being* when the *Apostle* wrote, signifying his Time then in spending. The *seventh* had no long time; That end of things the *Apostle* declares, *Ch. 18. c. 19. c. 20. c. 21.* is beyond all Controversie upon due, yea, but small Consideration, not yet come. Therefore this *eighth King* must have been long upon the Throne, and now near the end of his *forty two months*.

For he came at the very first of them: He came then, though as an Infant Prince a Prince as in the Cradle, yet then he came. Humane History is not more competent to declare the Time when *Antichrist* was born, than the *Jews* could pronounce aright when the *Christ* was born; yet some chosen Observers there were of the one and of the other, some
or

~~alarming~~ Indications: The Father *Jerom* sounded it aloud, or rather by Inspiration before hand proclaim'd it; but God hath judg'd it, he hath declar'd it, and there can be no uncertainty in it; When the short-liv'd Christian *Emperours* and their *Empire* dyed in the *West*, then it was; The true Seat of the *Roman Empire*, being at *seven headed seven hill'd Rome*, was by a wonderful Operation of Providence, quitted by the *Dragon* to be the *Seat of the Beast*; the Christian *Emperours* resided elsewhere most, for still that was the *Metropolis* of the *Bestian Empire*; *Constantinople* did but borrow the Name by a secret of Providence, of *Nova Roma*, as useful for some *Types of Prophecy*; when the *Christian Western Empire* was cessated; then the *Eighth King* succeeded, his *Forty two Months* then began.

I come now to the second Head of this Discourse; The *Head 2.* Kingdom of Christ must come immediately after the *Beast's Forty two months* ended; The Law of the Succession requires it, it must be then immediately proclaim'd; It does not appear all at once, no Kingdom does so: But its Preparations are *seventy five Years*; So great, so glorious an *Empire*, so just, so even, and cubical in its *Thousand Years*, must have an honourable Preparation; And it is but short in comparison; During this time all sorts of warnings are given by the *seven Thunders unseal'd*, Revel. 14. all kind of Justice done upon Offenders by the *Vials*, c. 16. The *Beast* hath a kind of dying Life, as an outdated Usurper not yet executed, but that hath lost his usurped *Empire*, and then *Lak'd for Ever*.

This Succession of the Kingdom of Christ is dated by *Prophecy* to the end of the *1260 Days*. For then the *Witnesses* rise, go out of their *Sackcloth*, are array'd in a *white Cloud*, *Ascend to Heaven*; they cannot *Ascend in Sackcloth*; but for *1260 Days Sackcloth* was their Shrowd; it is then certain, the *1260 Days End*; It is certain also, the *Kingdom of Christ* is then proclaim'd, for when the *second woe* pass away, the *third comes quickly*; No delay, and the third woe Trumpet brought it, and the first Sound or Report is, *The Kingdoms*

of this World are become the Kingdoms of the Lord, and of his Christ, therefore lastly, the *forty two months* must end with the *1260 days*, for Christ abated nothing of them by his Kingdom, overhastily, as is to be shewn, and the *Beast* was to have so many for his Reign.

Head. 3. The *1260 days*, and the *forty two months* ending together, and the *forty two Months* beginning at 475, they must be adjusted one to the other, as one being Time of the Sun, the other, as Time of the Moon.

For as in all Languages, and parts of the World, Days must, and do signifie most properly the Time, measured by the Sun; so, in the *eastern*, and most especially the *Jewish*, and Scripture Language; *Months* signifie only, and solely the Time, as measured by the Moon, and are call'd *Novitates* *Newnesses*, or Times measured by each new Congress of the Moon with the Sun, or *new Moons*: so that however another way of speaking hath prevailed with us, a Month of the Sun is as improper, as a day of the night, or a day measured by the Moon; so that if words can signifie as they are always in Scripture us'd to signifie, Months must signifie Time according to the motion of the Moon.

And further, as hath been already shewn, the Symbol is of the peculiar use in this *Prophecy* to semble Time of the Night, of the Moon, that the *True Church* hath under its Feet, and as shall be more seen in a great Remarque upon the *Mahometan Moon*.

Because therefore *days*, *months*, *years*, as they are within this Line of Time, must all lye within Time, Times, half Time, and equal *1260 days*, or *years*; There are twice *Forty two Months*, that knitting one within another, will supply the shortness to *1260 Days*, or *Years*, of the *Forty two Months*, either of the *Gentiles*, ending thirty eight years sooner, or those of the *Beast*, beginning thirty eight years later than those *1260 Days*.

And, as the *Moon* could be no *Moon*, if there were no *Sun* to lend it Light; so the *Sun* on a body prepared, and moving to it, as the Moon, casts a Light like that of the Moon, certain-

certainly and without fail : In the same manner there could be no Antichristian *months*, or *Church*, if there were not a true *Church*, and its *Seed*, the *Witnesses* cloth'd with the *Sun* of *Righteousness*, all those 1260 *Years*, which cast those *Months*; And if there be such a body as the Antichristian *Church*, moving to the Christian *Church*, as that does, it must needs derive *Months* from its *Days*, equal one to the other.

And it is most apparent, that waving Scriptures *round Number*; Unto the exactness of considerably less than a *Years* difference, the Time of *Forty two prophetic months*, adjusted by the strictest Accountant to the time of 1260 *prophetic Days*, measured by the *Moon's* motion, from one new Conjunction with the *Sun* to another, will be as 1222 *Years* to 1260 *Years*; so that if the *forty two months* of the *Beast* begin at 475, the 1260 *days* beginning at 437, they will both end necessarily at 1697; which is the thing that ought to be shewn, so great an Exactness, so surely arguing the true Calculation of this Line, I hope, all will agree, cannot be by chance.

I request then, I say, a strictness of Account, which to avoid both longsomeness and perplexity in this Discourse, I do not give, but by so strict Account, two mistakes will be escaped, which may arise from a general apprehension of this Matter; For it will then be found, the Calculation is not to be made by accounting the Time of a Synodical Month to twenty nine *days*, so many *hours*, &c. which makes the Lunar year 354 *days* so many Hours and Scruples, nor by rating the 1260 *days*, as three *Years* and *half*, which wants about five days of the true Solar Year, and then proportioning the Lunar Year of 364 *Days*, odd *Hours* and *Scruples* to a Year of only 360 *days*; But the true Scale of Time between the Sun and Moons motion in that which is call'd the *middle course* of each, respecting their Conjunction one with another, is to be taken; and I affirm to the most rigid Arithmetician concerning it, it will prove exact to about half a years distance. That 1260 years of the Sun will exceed forty two Months space of the Moon *prophetically* understood thirty

eight years. For as *Maimonides*, the most learned accountant of *Jewish Time*, settles this matter in his severe computation of Time, in order to their *new moons Solemnities*. There is eleven days within some hours difference betwixt the lunar year and the solar, naturally given as 365. days; judge then how little can the want of the five days to make up the solar year 365 days, alter the account of 11 days difference in a year betwixt the Sun and Moon, which rises from above 72 five days in a year, to make them nearer equal one to the other, than eleven days difference carries with it of inequality.

But I fear to be over tedious in this matter, although the wonderful exactness of the account does detain my Thoughts, assuring a Line of Time, confirmed so many ways besides, to have its *Epoch* at 437, and its *Period* at 1697; by even so unexpected an agreement of the *Beasts forty two months*, certainly beginning at 475; and therefore, the *Witnesses twelve hundred sixty days* thirty eight years before them, while the *Gentiles forty two months* are ready to set out with those 1260 days, that so the time of the *Bestial Tyranny*, and the *sufferings of the Servants of God* may begin and end together, as they ought to do.

I come therefore to the fourth head, to consider the state of the *Empire of the Beast* at his first rising, or his forty two Months beginning thus at 475, and to compare therewith the Administration of the *other Beast* and the *Prophecy of the Witnesses*, as they stood in the interval from 475 to 606; For indeed there is very little of a new scene of things opening till then; and therefore the great business of this head will be to settle the essential Lineaments of the grand *Apocalyptical Beast* according to the *prophetical Iconisines* of chap. 11. c. 13. c. 17. of the *Revel.* and to compare therewith the Imagery, given *Dan. c. 2. c. 7. c. 8. c. 11.* and the Apostle *Paul's* Prediction. 2 *Thef. 2.* and the Apostle *John's* short Accounts of *Antichrist* in his *Epistles*; wherein I do not yet so much intend to display the Quality and Action of the *Beast* which will

will be more advantageously done hereafter; for at this time they were but feminal, and so not discoverable, nor open, and there was an accidental Variableness therein. But I design those invariable and unalterable Essentials which are unmoveable, although they appear each in their just Seasons, and which are fundamental to the *Beast*.

Now herein I do solemnly avow, I will bring no preconceiv'd *Idea*, or Shape of the *Beast* to the *Prophecy*, but search for that true one *Prophecy* gives, and receive it from its hand as wholly unpossess'd of any Notions of Him before-hand; and then refer to general and uncontroverted *History*, as to an Umpirage most impartial, the Agreement of Things with *Prophecy*.

Nor do I design to prove any Name or kind of Power in the World to be this *Beast*, but only to prove, That there hath been and must be such a one to sustain the *Prophetick* Characters during these *forty two Months*; and what will necessarily follow, I can't Fore-Fend.

To this Purpose I must make these three Premisals:

1. That when *Prophecy* gives an entire *prophetical Scheme* of a *Monarchy* or this *Bestianism*, it represents, as entire and essential to that Scheme, Things that did not fill it first; as *History*, giving the Character of an Empire, gives it at full; or so of any Prince, and not as things were in their mere Infancy. Thus those things are given into the Possession of the *Beast* at his *forty two Months beginning*, which were not compleat till many Years after; as his Ten Horns, his Great Power and Authority, &c. Now this ought to be no prejudice to the *Prophetick Scheme*, no more than that the Picture of *Charles the Great*, as a *Man* or an *Emperour*, would not fit his Infancy, especially when *Prophecy* defines the Time when he shall attain that *Image*, viz. 666.

2. When *Prophecy* gives the Portraiture of a particular last State of a *Monarchy* that had a variety of States before it, it unites that last State as so one with the former, and especially with that just before it, as that they are spoken of as one

one common State just at one Time; for this belongs to the Glory of *Prophecies Prescience* and *Omniscience*, to which, past, and present, and to come, are one, to give things thus entire in one.

Thus *Prophecy* gives the *Dragon*, the sixth Head in the *Beast of seven Heads, seven Heads*, when it wanted one as to present Event: and if it had to do with any of the *five fallen Heads* in the Time of the *Apocalypse* given, it had done the same undoubtedly, because the *Scheme* is but one although it be at several Times filled up: so the *Scheme* has always 7 Heads.

And thus it gives the *grand Apocalyptick Beast* whatever was before it; the *five fallen Heads in the Lump*, that they make a Character of it; nay, the whole *Image*, *Dan. 2.* in the *three Beasts*, *Dan. 7.* the *Grecian Leopard*, the *Persian Bear*, *Rev. 13. 2.* and the *Babylonian Lion*, are united to this last State of the *fourth Monarchy*, and even whole entire *Bestianism*; because in it that *Image* was to be *beaten to Powder*, *Dan. 2. 34, 35.* and the *Lion*, the *Bear*, and the *Leopard*, who had their *Lives prolonged*, Time at large, and intimate Time or Season, were now to be *kill'd with the Sword of Christ's Mouth*, when the *Beast*, the *Little Horn*, is given to the *consuming Flames*, or to the *Lake*, *Dan. 7. 11, 12.* with *Apoc. 19. v. 21.* So that it is no wonder it is called the *Beast wounded in one of its Heads*, viz. the *sixth Head*, before it came unto its Succession or *forty two months*; that it is called in the same manner the *first Beast* twice, *Revel. 13. 12.* for all *Bestianism* is so totally his, that the *Dragon*, with whom he is more especially united, as his immediate Predecessor, that hath the *seven Heads* and *ten Horns* because it was the *Roman Beast* under the *sixth Head*, yet is carefully forepriz'd from the Name *Beast*, that it might not derogate from the Universal *Bestianism* of this *grand Beast*; yea though it is he in whom *this Beast was wounded*. There is only a short Allowance of the Name of the *ἄλλο θύριον* the *other Beast* to him who is erecting this *seventh Head* into its Supremacy and Dignity, because he is so one with him, as the *false Prophet*, and but for the time he is so erecting him.

3. That

3. That the *prophetical Scheme* may be understood concerning this *Beast*, it is to be duely stated, where the Situation of each part of this *multiplie Scheme* is to be; there must be the Trunk or Body of this *Beast*, and that hath its *feet* of many Nations and People spread far and wide, the People of the Ten Horns, like the *feet* of a *Bear*, and by those many sorts of People, its Body is variously spotted about like a *Leopard*; this is the Populacy with their subordinate Magistrates. There are the *seven Heads*, or supreme crowned Authorities, each having successive Dignity and Sovereignty, as the *Romans* had *Kings, Consuls, Decemvirs, Tribunes of the People, perpetual Dictators*, all fallen in the *Apostles Time*, and so they signifie no farther than the making a Character of the *Monarchy* intended. In the *Apostles Time* were the *Emperours*, or the *Dragon* in the *Language of Prophecy*, and the *sixth Head*; and the *Beast*, the seventh and last, whose Mouth speaking as the *Lyon, Nebuchadnezzar*, acts the *Body and Feet* to the Cruelty of the *Leopard*, and *Bear* by his *idolatrous and fiery Decrees*. There are the *ten crowned Horns*, whose Scite is in this *Head*, absolute, independant *Monarchs and Princes*, only as they agree to give their *Strength and Power to the Beast*.

Now all these have so close an Union with the *Grand Beast*, that the Body is so his, that he is the *Beast*, because he is the *Head* of the Body; the *ten Horns* are his while they are *Horns*, for their Situation must be in the *Head*: the *former Heads* are his, the *five fallen* to make him a Character; the *sixth*, the *Imperial Dragon*, lives in him, is *worshipped in him*, continues to the last in him, viz. the *Monarchickness*, the *Idolatry*, the *Enmity to Christ's Kingdom* especially, even as he at the first is *wounded in him*. And the *other Beast* is his, negotiating his Dignity and Supremacy, and at that compleat, subsiding into his *False Prophet*; the *Dragon*, the *Beast*, the *False Prophet*, sending out, each the *Spirit of Devils*; and the *False Prophet*, taken as inseparable one from the other, *with him*, and *cast into the Lake*. Thus he is every way the grand *Apocalyptick Beast*. Ha-

Having laid this Foundation by way of Premisal, I come now to define this *Grand Apocalyptick Beast*, according to his certain, essential, invariable Characters, most eminent in *Prophecy*, most conspicuous in *History*: for I dare not adventure so great a weight on *History* without *Prophecy*, nor suspend it on my Interpretation of *Prophecy* without observing Divine Providence, conducting the Event at every swelling Period, into most undoubted *History*. When both meet to such Perfection, it is hard to doubt, and even-sullen Obstinacy to deny.

Charact. The *Beast* must be the Apostle *John's* Great *Antichrist*, that was to come into the World, agreeing with the false *Christs* our Lord prophesied of, and the Apostle *John's* many *Antichrists*, who would steal the *Kingdom* of the *Messiah* from Him, by pretending themselves to be *Christs*; and so denying that great Article, that *Christ was come in the Flesh*, to which the *Kingdom* of his Father *David* is assur'd without end, as being his *Root* and *Offspring*.

Now this can be no way so effectually done, as by pretending to be the *Vicar of Christ*, and holding his *Kingdom* in his Right, and as in Honour of him. And he that does that, is the ο' Αἰνισμὸς, the *Opposito Christ*; and if it should be disguis'd under *Servus Servorum Dei*, it would not excuse it. Now those open, bare-fac'd, *False Christs*, the Judgment of God immediately seiz'd, and gave up to Destruction. But of such an *Antichrist* as this, *Christ* hath sworn, There shall be *Time, Times, Half a Time*, for Him, and that *Christ's Kingdom* should not come, or the *Wonders* of it be accomplish'd, till these are past and fully past.

And the Apostle *Paul* assures us, before the *Day of Christ* can come, the *Apostacy* must bring forth such an *Antichrist*, who must therefore sit in the *Temple of God*, viz. the outward *Court* and *Holy City*, or the Profession of *Christian Religion*, and in *Christendome*, and there must exalt Himself, must usurp above All that is called God, viz. *Christ*, even in his humane Nature, called and carrying the *Name* on his *Vesture*, and

and on his *Thigh*, (but not *Written*, or set in publick view, till just before the *Beast's Ruine*) *King of Kings, Lord of Lords*; whom God Sanctified, and sent into the *World*, as Supreme Prince, and under him truly Christian Supremes, who are also called *Gods*, *John* 10. 35, 36.

If then all History, and all Knowledge of Time, successively, for several Ages, declare such a pretended *Vicar of Christ*; This is the most essential and original Character of *Antichrist*, without searching farther into his Quality and Action; For as whoever should pretend to be deputed to be a Divine God, is an Idol; so whoever pretends to be a Spiritual Plenipotentiary *Lord of Lords*, and above Princes, as *Vicar of Christ*, is *Antichrist*; for whoever says thus of Himself, says, *He is God*; For Christ can have no *Vicar General* on *Earth*, any more than God one Universal Deputy of his Power, claiming Divine Honour.

Such an *Antichrist* must needs *Sit at Rome*; For he must *Charact.* bear aloft the *Woman*, as a false Church, that was a *Wilderness*. 2. to the *True Church*, when it was *Hid*, and yet *Fed* with *hidden Manna*; a howling *Wilderness*, where the *Lion*, the *Leopard*, and the *Bear* Inhabit: In this *Wilderness*, *John* saw sitting on the *Beast* this *Woman*, under the Name of that *City*, that in the Apocalyptic Time, or when that *Prophecy* was Given, sate upon many *Waters*, or *People*, and upon the *Seven Mountains*, or the *City* so fam'd for being *Septi-Collis*, or *seven Hill'd Rome*, and which Reign'd over the *Kings of the Earth*, as no other *City* at that Time could be once suppos'd to do, so Character'd either by its *Hills*, or being *Drunk with the Blood of the Saints* and *Martyrs of Jesus**, as that *City* in all Ages hath been; A *City*, whose Freedom was purchas'd at great rates in all parts of the *World*, and so fitly said to sit on many *Waters*; and to draw the Confluence of *People* to it to receive Law from it. Here therefore for the fulfilling *Prophecy*, the *Beast* must have his *Throne*, even, as under *Pontius Pilate*, the Governour of *Judea*, constituted by the *Emperour of Rome*, Christ suffer'd, and Rose again into his *Kingdom*, according to the *Prophecy of Daniel*; That in the Days of those

* Call'd on that Account *Sancta Roma.*

Kings, God would set up an everlasting *Kingdom*, the right of which then began ; so that till *Constantine*, that *Roman-Empire* was a *Dragon*, watching to devour the manly Birth, that had Right to Rule all Nations.

Now with this *Dragon*, the *Beast* was to be united, to receive his *Throne*, *Power*, and great *Authority* from him ; and in Him, the *Dragon* must Live and be *Worshipped* ; Therefore He that is the *Beast*, must be *Roman*, and Sit at *Rome*, from which the *Christian Emperours* by Divine Conduct receded, that this Character of the *Beast* might be left free to the *Beast alone* : And under Him it must be *Antichristian*, until the very *Glorious Kingdom of Christ*, and then is to be *Burnt*, when the *Beast* is *Taken*, and *Cast into the Lake*, that it may answer the whole *Ichnography*, or Description, *Rev. c. 17. c. 18.*

Now that we may thoroughly understand this Character, and the certainty of it ; By the *Woman* that sits on the *Beast*, must be Apprehended *Rome*, as a *City* and a *Church*, a False and *Antichristian Church*, fix'd in, and made inseparable from this *City*. No other can answer the *Prophecy*, so that the other *Beast*, called the *False Prophet*, cannot be conceived by it ; For whereas this *City* must be *burnt*, as from *Heaven*, the *False Prophet* was taken with the *Beast*, and cast into the *Lake*.

That it must be the very *City*, is plain by the whole *Prophetical Type* : This had the *Seven Kings*, united with the whole *Empire*, that by their Residence in it did also carry it and bear it aloft ; This Sate on *many Waters* ; This Reigned over the *Kings* of the *Earth* : This had its *Merchants*, and its various *Merchandises*, its *Pomp* and its *Pleasures* ; This is the *Eternal Rome*, that after its being *Thrown a burning Mountain* into the *Sea*, at above twelve hundred Years old was preserv'd and rescu'd, and hath stood twelve hundred Years more, so Great as it is at this Day, and shall not be totally Destroy'd, till the *Appearance of Christ*. Its Epoch of *Restitution* is in Sacred *Prophecy*, as *Chronicular* and *Monimental* as is its Building, or *Urbs Condita*.

But,

But, as it is a *City*, so is it an *Apostatiz'd Church*, fix'd to that *City*; For on its *Forehead* is written, *Mystery*, the sense of which is, *Church in a City*, opposite to the *Mystery of the Seven Churches*, but agreeable to the *mystery of Iniquity*: It is the *Great Whore*, and *mother of Harlots*, with which the *Kings* and *People of the Earth* have committed *Fornication*; And this we know, is the constant description of an *Idolatrous Church* in the *Old Testament*, as of *Aboliab* and *Abolibab*, Ezek. 23. It is *Babylon the Great* in this *Mystery*, and it is spiritually call'd *Sodom*, the *Impure City* in its *Spiritual Fornications*, as well as corporeal *Nicolaitanism*, and *Aegypt*, the enslaving cruel *City*, holding the *Israel of God* in *Bondage*; It is Spiritually that *Apostate Jerusalem*, that is in *Bondage* with its *Children*, where our *Lord* was *Crucified*. It covers the *true Church*, call'd for its sake *Pergamus*, and the high-rai'd *Throne of Satan*: so it is *Thyatira*, the *Spiritual Jezebel*, Daughter of *Eth. Baal*, *King of the Sidonians*, Daughter of an *Ethnick Idolatrous City*, whose *Merchandises* are the *Instruments of Idolatry and Superstition*, sum'd up in the *Bodies of men*, not only attending its *State*, as the *Scarlet*, *Fine Linnen*, *Gold*, *Silver*, *Ivory*, *Precious Wood*, does; but its blind dark *Religion*, requiring servile stupid *Brutes* for men, and *Souls of men* perishing for ever in its service against *Light*, and *Convictions of Truth*, and defending it with a violated distorted *Reason*, abus'd *Parts and Learning*, *Revol. 18. 13.*

And this *Rome* must be both the *City and Church*; for here, and in it the *Primacy of St. Peter*, residing as *Bishop*, laid the *Foundation* of its so long *Greatness*, under the *Name of the Apostolick See*: *Constantinople* was but an *Eminence*, as small as the *Fame of it Seven Hills*, but as little *Risings* compar'd with this, *Eternal Church of Eternal Rome*: The *Ottoman Port* has swallowed that; *Flames from Heaven* rest upon this, so that the *Smoke of its Burning* shall *ascend for ever and ever*, as both *City and Church*; For so *Prophecy* hath read its destiny, and it cannot be revers'd. *Strong is the Lord that judgeth it.*

This City then is to be a Pyramid Pile of Smoke and Flame, ascending for ever and ever, an eternal City of burning, as the City Sodome, a Lake of Brimstone settling in its very Room, Place, and Scituation; a Jerico so curs'd, as to be no more built, and an Apostate Church, suffering as spiritual Sodome the vengeance of eternal Fire.

Charact. 4. He, *The Beast*, must carry *universal monarchy*, as the Emperours of Rome did over as it were, the *habitable World*, for so his Union with the *Dragon* imports; and yet that this may not be mistaken, it must be in an *Image*; a real, martial, natural *Cesareate* is not in the *prophetical* Portraiture of *Antichrist*, but in the *Image* of a *Pontificate*, or a *Vicarship* to Christ on Earth, even as the *Cesars* carried a *Pontificate* enchas'd into their *Imperialism* or *Cesareate*; so the *Beast* bears a *Cesareate* or *imperial* Power, enchas'd into his *Pontificate*.

Revel. 13. v. 14, 15. &c. The *other Beast* therefore, ministring to the *Worship* of the *first Beast*, viz. the *Roman Empire*, as to be under the *seventh head*, but not yet erected into publick Dignity and Supremacy, found no way to do it, but by saying to the *Antichristian Earth*, and its *Inhabitants*, that they should make an *Image* to the *first Beast*, that was wounded with a sword, and did live, was wounded in the *sixth head*, liv'd in the *seventh*, but was not yet in Dignity to be worshipped; to this entire *Beast* as in the *seventh head* was to be made an *Image* of *Idolatry*, and an *Image* of *Imperiality*; an universal Power under the *Image* of an (*in ordine ad spiritualia*) resident in a *pontifical supremacy* and *infallibility*. And when this *Image* had by the continuing service of that *other Beast*, *Life given to it*, to speak and to cause, That all that would not worship this *Image*, should be kill'd; and that all should receive a mark, &c. Here arose the *universal monarchy* in an *Image*, and from this time, the *Prophecy* joyns continually the *Beast* and his *Image* together.

Charact. 5. The *Beast* must answer that *prophetick motto*, or *Inscription* upon him, thrice given, and pointing at three several Seasons.

1. The

1. The *Beast* that *Was*, *Is not*, he is the *eighth*, and is of the *ch. 17. 11.* *seven*, and goeth into *Perdition*; this is determin'd to the point of time proper to his Succession, and then he must answer it.

2. The *Beast* that *was*, *is not*, shall ascend out of the *bottomless Pit*, &c. This is determined to the times in which the *Beast* first bore the *Woman*. For the *Beast* that thou sawest, viz. with the *Woman* sitting upon him, *was*, &c. Then therefore he must answer that Inscription.

3. The *Beast* that *was*, *is not*, yet *is*, This is determined to the time, when the *Inhabitants of the Earth* wonder, whose *Names were not written*, &c. When they behold the *Beast* that *was*, &c. This by compare with *c. 13.* must be, when he came to be worshipped, and that was not till he came to his number when the *Image* had *Life given to it*, spoke, and caus'd, and then it must be answer'd.

And in this very Inscription the Wisdom of God is much to be ador'd, shewing so exactly the gradual rising of the *Beast* first out of the *Sea* in his Succession, then out of the *Abyss* or *bottomless Pit* at his *Universality*, then at his number 666, when he came to be worshipped as a *Head*.

4. For in the first, he is truly said to be the *Beast*, that *was*, that is, subsisted in the general *Bestianism* of the *Roman Monarchy*, that had been in *six heads*, was to survive *forty two months* under this *seventh head*; and so in the *prophetick Scheme* had a Being: *Is not*, for the *Beast* had at this time as little appearance as could possibly consist with his Succession: succeed he did, because *that name of headship*, under which the *Beast* was to live so long, was left at *that Time* to Him, the *supream Name* alone in *Rome*, and so continued ever since. For after the Cessation of the *Christian Emperour*, neither the *Kings of the barbarous Nations*, nor the *Greek Emperour*, ravish'd the *Title of Rome*, but contented themselves with that of *Italy, Lombardy, Exarchy of Ravenna*, in which the care of *Providence over Prophecy*, is worthy admiration; yet in the *Time of the Chasm, Interreign, or Gap* between

between the *sixth Head*, the *Pagan Emperour* wounded by the *Christian Emperour*, the *seventh King*, and no *Head*, and the *Beast*, the *seventh Head*, but *eighth King* ; It might well be said, *Is not* ; For this *Beastian Head* in *Prophetical Scheme*, felt that *Wound*, both by *Sympathy*, as the *Beast*, that having no *Head*, in *Dignity* was truly *Mottoed Is not*, & also upon himself, as *seventh Head*, the *Wound* fell, because he succeeded not, being fore *Let* ; and when he did succeed, he was but in *Infancy*, the *Kings of Italy*, and the *Grecian Exarch* held him under, that it might well be said of him *Is not* ; but yet he so *Is*, that he goeth into *Perdition* ; that is, he is in his *forty two months* current ; which end in his *Perdition*, and of which the *State* under the *Christian Emperour* was a great *Pledge*, as of *Christ's Kingdom*, so of his *Perdition*.

In the second place, when he riseth out of the *bottomless Pit*, and hath universal *Supremacy*, as *Head of Rome*, he eminently carrieth the *Roman Woman* aloft in the same *Supremacy*, and yet in the former senses may be said, *Was*, *Is not*, but shall ascend at his *Time 606*, out of the *bottomless Pit* ; and as a *Character* most evident upon him, as always inseparable from him, goes into *Perdition* ; for out of the *Abyss* he rises, into it he is thrown for ever ; this was after *Phocas* gave universality to him, as is next to be discoursed.

In the third, when the *Dragon* lives in the *Beast*, who converts *Paganism* into *Antichristianism*, exercising the same *Idolatrous universal Power* in the *Earth*, in an *Image* at 666, as we shall see ; They worship both the *Dragon*, and wonder after the *Beast*, admiring the artifice, when they see the *Beast* that *Was*, viz. in the *Draconish Head*, *Is not* the very same *Pagan idolatrous or imperial Dragon*, and yet *Is* All. That very same thing is an *Antichristian* and *Pontifical Image* at 666. His *Perdition* is not herein named, both for the *Grace* of the *Type*, at his *Inauguration*, and because it is express'd before and after in this engraving upon him. I leave therefore every one to judge, how admirably *Prophecy* and *matter of Fact* agree in these *Inscriptions*.

He

He must be a *Horn* in the Seed, and Bud at his very Succession, so design'd by Providence, so of right, as a supreme, though but in Infancy, and in an Image; yet being a *small and feeble Horn*, he could not get up, but under the favour and shelter, behind, and in the midst of the other *Horns*, and then they became his *Horns* in open view.

Charact.
5.

Then he was one among *Ten*, into which the Empire being variously divided, fell; so as to make that number at any time after its division; and *Ten* as a complemental number is chosen.

Three were pulled up by him, by his Influence and Instance, before him, by the strength and martial Prowess of others.

Let History then declare, what *Three* eminent *Horns* were pull'd up, and we shall find the *Gothick Horn* pull'd up by *Justinian the Emperor*, the *Lombards* a second, and the *Greek Exarchy* the Third for this little *Horn*, by *Charls Martill*, by *Pippin* his Son, who was made *King of France*, by him *Charles the Great*, Son, and Grand-son to the two former, invested with the titularity of *Western Emperor*; For let History further declare, for whose sake they were pull'd up, and whose *Patrimony* they became.

Nor let it be any blemish in *Prophecy*, that *Daniel* does not speak openly of the *Headship* of this little *Horn*, nor *John* of the *Hornship* of this *Head*; for one Type was peculiar to one *Prophet*, the other to the other, and could not without manifest Injury to either Type, be conjoyn'd, or confounded.

But *Daniel* subindicateth his *Headship*, whom he stiles a little *Horn*, by the *Eyes of a Man*, by a *Countenance stout above his Fellows*, by a *Mouth speaking great things*, by his *understanding dark Sentences*, by his being a *King*, doing after his own Will; in all which he was a *Horn* diverse from all the rest.

Dan. 7. 8.
Dan. 8. 23.
Dan. 11. 36.
c 7. 24.

On the other side, the *Apocalyptic Prophet* does not differ, by his being a little *Horn*, while a *Head*; for the *Dragon* gave him his *Seat*, the *Ten Kings* agree to give him their *Power and Kingdom*, neither of which he could win by puissance, and

Dan. 8. 24. and when the *Words of God* are fulfilled, they resume all with ease, and at Pleasure ; for he prosper'd only by *Craft* and *Serpentine Subtilty*, inspir'd into him by *Sathan*.

Charit. 6. The *Beast* is always united with *false Prophecy*, that he himself is the *Head*, and principal of it from the first, and therein negotiated his own *universal Monarchy*, Within his *Purple* there lies a *rough Garment to deceive* ; he is full of the *Spirit of Antichrist*, and so surprises the Kingdom of the true *Prophet, Priest, and King* ; He is *Sathan transform'd into an Angel of Light, a false Apostle coming with lying Signs and Wonders* ; his *Eyes* are as a *Seers*, his *Mouth speaketh great things*, His *Efficacy* is by the *deceivableness of Unrighteousness in them, that perish* ; his *Name, Son of Perdition*, is deriv'd from the *Traitor Apostle Judas*, who betrays *Christ* with the *hail Master*, and a *Kiss* ; he *Blasphemes*, he is *worshiped by those who are not written in the Lambs Book of Life* ; he is made supreme by calling *Fire from Heaven in false Anathemas* ; he is inseparably united with the *false Prophet*, and *cast into the Lake with him*. He is consumed with the *Spirit of Christ's Mouth*, and disappears, vanishes, as a counterfeit at the sight of the *true Christ* himself, being a *false Christ*, an *Antichrist* comprehending and embracing *false Prophetism*, within his *Tyranny of changing Laws and Times*, and doing after his own *Will*.

Now whether such a *Tyranny in the Image of Pseudo Prophecy*, hath been in the *World*, gradually rising according to *Prophecy*, since the decease of the *Christian Emperour*, and supporting the *forty two months*, for above these last twelve hundred years, (and especially from 606, and 725,) that hath been no *Fantom, Ghost, or Mormo*, but *Flesh and Bones*, hard substantial *Tyranny*? Let all the *Christian World* judge.

And thus I have settled every way the *forty two months*, as *Bestianism* lyes under them, without any new *Distinction of Time*, under which nothing so remarkably transcendent to the former account of the *other Beast*, and the *Witnesses* appears, as will come into consideration in the *Progress of things*.

to

to which therefore I adjoyn the farther Treaty of them, and close this part of Discourse with these few short Remarks.

Let the *Prophetick Symbols* be laid either to *Ecclesiastick* or *General History*, and we shall find, *History* hath nothing, relating to things, *Prophecy* hath been suppos'd to have design'd its *Symbols* to and for; but that both in the Frame and Structure of the whole *Prophecy*, in its *Series*, and Notes of Time, there is a most exact and wonderful Co-ordination of one to and with the other. I mean in Cardinal Points. Remark 1.

To ascribe them then to Chance or Fancy, what does it speak, but an Obstinecy semblable to that of the *Atheist*, against all proof of a *Divine Being*, or to the *Pharisaick Despightful* accounting to the *Prince of Devils* what was too evident to be denied, and too great to be devolv'd upon natural Causes.

If the *Mystery of Iniquity* began in the very Time of the *Apostles*; if the *Apostacy* began at 437; and that then the *Gentiles* had invaded the *outward Court of the Christian Profession*, as within their *forty two months*, so to do; if the *Beast* was at 475, in his *forty two months*, under the Guardianship of the *other Beast*, with the *two Horns of East and West*, however pretending to the *Lamb*; What Dependance can there be upon *Antiquity*, not supported by Divine Authority of Scripture, or firm solid Reason? How much better are close Researches into this *Divine Prophecy* to determine those Controversies, than Search into *Antiquity* only? Remark 2.

As certainly as the *Gentiles* Power of entering the *Holy Ground*, and treading it down with unhalloved Feet; as certainly as the *Beast* came into his *forty two Months* at the due time; so certainly shall the *Kingdom of the Lord*, and of his *Christ*, succeed at the end of these *forty two Months*: for it is not only so according to the *Word of the Watchers*, and Demand of the *Holy ones*, but according to the *solemn Oath of Christ*, with hands lifted up to Heaven, That after Time, Times, Half a Time, Time shall be no more, but of the seventh Trumpet finishing All, and the *Beast* going into Perdition. Remark 3.

Q

There

Remark
4.

There is no Injury done to *Persons of Royal Dignity*, or of any other Character of *Dominion*, by deriving upon them what Divine Prophecy hath affix'd to them: their Persons, their Places, may receive all due Honour and Christian Subjection notwithstanding. *Prayers* may be made for them, as any way deputed by God; their personal Vertues and worthy Actions may be had in due esteem, even as the Princes of the *Heathen*, by *Daniel*, *Ezra*, *Nehemiah*, or of the *Cæsars* by the *Apostles*.

SECT. IX.

In which the Time from the Forty two Months beginning is set out till 622, or the Mahometan Hegira, by Rome's dark State in the Fourth Trumpet; by the Angel proclaiming the three Woe Trumpets; by the Beast becoming a fallen Star at 606, and the Key of the Abyss given him, viz. in the Universal Pastorship by Phocas; and the Ministry of the other Beast to him herein, and the state of the Witnesses are also declar'd. Revel. c. 8. v. 12. &c. c. 9. v. 1. &c.

I Have in the former Section settled that so considerable Period of the *Beast's Forty two Months*, and settled them upon their own Base; the *Beast* in his most essential and fundamental Delineation: but this Part, rested upon the Point of Time, that was even with his Succession; His *Rising out of the Sea*, that *Sea*, into which *Rome* was thrown; into which those *Fountains* ran, where into the Imperial *Star*, *Wormwood* fell, and *imbitter'd* them: This gave opportunity to the *Beast's* Succession, to his *rising* out of that very *Sea*, as hath been argued: for when *Augustulus* thus fell, the Name and Head into which the *Beast* succeeded, was in the midst of the Tumults of the *Winds striving upon the Great Sea*, the *Winds* rais'd by the *three first Trumpets* left supreme: so He succeeded.

The

The Judgment of God upon the *apostatiz'd Christian Empire*, made way for him to rise to a *supreme Apostate*. God took away that *apostatiz'd indeed Imperial King*, but no *Head*, and gave the *Apostacy* a proper both *Head* and *King* in his Wrath.

But he was at this time, and long after, a *Beast*, that *Was* and yet *Is not*. There being therefore no other Name of Potency and *Augustness*, *Rome*, the Absolute *Rome*, (for *Constantinople* was but a mutuatitious *Rome*, it borrowed in Emulation the Name, *Rome* only;) because, I say, there was no other Name but that of the *Bestian* Succession, in the time when he was under the Inscription, *Is not*; *Rome* was very dark. All other Names, not only of *Supremacy*, but even of *Subordinacy*, by degrees were eclips'd; yea, the Eclipse was total, ere the Light returned: no *Emperour*, no *Senate*, no *Kings*, under the Denomination of *Rome*, no *Consuls*. And *Rome* it self became a *Provincial City* under the *Exarchat* of *Ravenna*, as low a State as the Mistress of the World could be depress'd into; more inglorious than an utter Extinction. Thus it was from 475 beginning, to about 550, under *Justinian* the Emperour. Herein all History is at Peace, at one with it self: and so things continued some time.

And how elegantly does *Prophecy* represent this under the symbolical Account of the *fourth Trumpet*! The *fourth Angel* sounded, and the *third part of the Sun*, of the *Moon*, and of the *Stars*, were smitten; and the *Day* shined not for a *third part thereof*, and the *Night* likewise. The *Bestian* Name being as yet in a *Peerage*, and out of that very *Peerage* to come in an *Image* into its lustre, (and the *Image* not yet made) could not inlighten this great Orb; for its Name however, the only Name of *Supremacy*, was not yet known in its *Bestian Supremacy*, but was yet as of another Order and Claim.

But now at the end of the *fourth*, and in the beginning of the *fifth Trumpet*, it began to dawn; and so *Prophecy* will by its Dawn convey us upon this Line, this wonderful Line, we have discours'd so long upon, the Line of the 1260 Days; with which the *forty two Months* of the *Beast* are now

combin'd. *Prophecy* will, I say, very speedily in the *fifth Trumpet* convey and set us upon a new Line of the *Mahometan Hegira* or Computation of Time; so that we shall run upon it for the space of eight hundred and thirty Years together, with the 1260 Days, and with the *Bestian* Line, comprehending in short the most *Oecumenical* and illustrious Points of History at that Time in the Universe; viz. of the *Bestian* and the *Mahometan* Grassation, or Invasion into the same kind of Universal Power; and both upon the Account of *Pseudo-Prophetism*, the due Observation of which, will persuade us of the Divineness of this *Prophecy*, and that we are upon the true Explication of it.

As it were then, between the ending of the Time of the *fourth*, and the beginning of the Time of the *fifth Trumpet*; there was a loud Voice, as of an Angels flying through the *μεσσηνια*, that upper Region, like the Voice of Thunder, reaching down to the Earth, and saying, *Woe, Woe, Woe*, to the *Inhabiters of the Earth*, because of the *Voices* of the *Angels* that are yet to *sound*.

Now it were wonderful, if merely by the chance of Imagination, running such a Path, so great and remarkable Configurations both of *Prophecy* and *History* should meet it so often, just where it would choose and desire to be so met.

So also to
the Bishops
of Alexand.
and Anti-
sch.

For at this very Time, *Gregory* call'd the *Great*, *Bishop* of *Rome*, a Personage of so great Eminence for Vertue, Learning, and Eloquence, declar'd aloud in his *Epistles* to the Emperour *Mauricius*, and to *John* the *Bishop* of *Constantinople*, That *Antichrist* was near; That the Title of *Universal Bishop* was a certain Indication of him; That it was Pride to assume such a Title; It was like *Lucifer*, *Son of the Morning*, ascending the heights of the Stars, setting his Throne above the other *Angels*, above the other *Stars*, affecting to be like the *Most High*.

Now seeing no such could be fix'd in the *Firmament* or *Heaven* of the *Gospel*, he must needs *Fall*: How close then is
this

this to the prophetick Language, I saw a *Star fall from Heaven*; or as Christ in a like case speaks, I saw *Satan fall as Lightning from Heaven*, as the *Dragon fell*, but found in the *Beast* a Kingdom on Earth, as before said.

Just as when *Satan fell from Heaven* he had a Kingdom assign'd him by the Divine Permission and Decree; viz. *God of this World, Ruler of the Darknes of this World*; This *Star* who is the *Son of Perdition*, whose coming is after the manner of *Satan*, had the same in Proportion; the *Key of the bottomless pit* is given to him, that is, permitted to him, given judiciously into his hand by God's wise and holy sufferance, and over-rule of all things to his Glory.

This *Fall* then of this *Star*, is like the *Angels leaving their own Habitation*, their *first Estate*, or true original *Principality*: a *Fall*, not like that of the *Stars*, the *Dragon swept down with his Tail*, or of the *Star Wormwood*; an involuntary *Fall*, a *Fall* from the *Heaven* of a political Order and Supremacy, to a low State without Power; but a *Fall* of *Apostacy* from his due Station, a planetary Defection from his own Orb; into a Kingdom of the *bottomless Pit*, to which *Darknes* is reserv'd for ever. Jude v. 6.

And whenever the *Antichrist* came, the *Beast* rose out of the *bottomless pit*, or which is the same, this *Star* had fallen: there must be then *Woe, Woe, Woe*, for the Vengeance of God at the same time made him way, and pursued him: every *Trumpet sounded* against him; The *first* was to hurt only the *Men* that were not seal'd, of which he was the *Prince*; the *second* was upon those who were guilty of *Murthers, Sorceries, Thefts, Idolatries*. The *Woman* whom the *Beast* carried was guilty of all these; was *impenitent* in them, although God gave her space to repent. The *Third Woe-Trumpet* brought with it the *Kingdom of Christ*, and the Destruction of *Antichrist*, or the *Bestian Kingdom*: so there was *Woe, Woe, Woe*, on the *Bestian Earth* whenever *Antichrist* came. Revel. 9. 4.

Immediately after this Remonstrance of the *Bishop Gregory*, the *Bishop Boniface* accepts from the *parricidick Emperour Phocas* v. 20.

c. 11. v. 15.
compar'd
with c. 14.
c. 15. c. 16.

Phocas, this Universality: so that in his sense, *Antichrist then came*, and the *first Woe-Trumpet*, according to *Prophecy*, is dated from his *Fall*. What can be more wonderful? as *Gregory* was at all a good Man, his Prediction must be own'd to a *better Spirit*, and to the Knowledge *Divine Prophecy* gave him, and to the Impression it had made upon him; As he was himself part of that Body, upon which his own Prediction ran, it was like *Nebuchadnezzar's prophetick Dream* of the Ruine of that *Image* by the *Stone*, of which he was the *head of Gold*; or like the Prophecy of *Caiaphas*, a very bad part of which himself was concern'd in: however his eminent Station gave the Rebound of his Prediction; as through the World. And the time of *Rome* lying so low, is noted most emphatically by *Prophecy*; viz. *Rome* without any eminent Light of *Government*: and then follows such an immediate Appearance of *Antichrist*, according to the Signal given of him by that *Bishop of Rome*, and according to *Prophecy* the *Star Fell*. This is in some sense, I may say, but too remarkable in so plainly declaring who is *Antichrist*, and that his Kingdom holds by the *Key of the bottomless Pit*.

It is true, the *Beast* had been in his *forty two months* above a hundred Years; yet, as a Tyrant, prophetically declar'd to be a Tyrant, is not yet so in his Infancy or Under-state, no more than *Hazaël* was a Tyrant when *Elisba* told him what he, as such a Tyrant, should do; no more was the *Beast* such a *Beast* while he was under the Inscription, *Is not*. So that though he was a *Beast* by way of Succession, and some pre-fagious Actions, He might yet not be a *falling Star* till he now fell, and receiv'd this *Key*: for the whole *Bestian* Body, or Succession, is consider'd in the whole *Beast*, not in its several Ages, nor in the single Persons making it, some better some worse: all that enter its Composition, are consider'd as one *Beast* in the *prophetick Scheme*, in any Age, in any *Bestian* Qualities, more or less; yea though so moderate, as that they should only bear up the Title, and maintain the Succession. And this removes all possible Objection; as thus, Was he, that

that had been a *Beast* so long, a *Star* yet to *Fall*? You see, he might be so while he was the *Beast*; *Is not*; and yet not a *falling Star*; for this *fall* prepar'd his *rising out of the bottomless Pit*, and so to shew himself a *Beast*, whereas yet he could not appear so, but must remain in his State, *Is not*, till this *fall*, and after it too, even till he came to his *number*, that *Prophecy* might be *fulfilled*, when he *ascends* out of this *Abyss*.

And though his *fall* was but to the *Earth*, yet because instead of the *Keys of the Kingdom of Heaven*, he pretended to, he had only the *Key of the bottomless Pit*, he is justly said to *rise* out of it, for that he *ascended*, what was it, as the Apostle argues in a much better Case, but that he *descended* first; *Ephes. 4. 9.* for seeing he rises to his Power by the Efficacy of his *deceivableness of unrighteousness* in them that *perish*, by his *sathanick Signs* and *Wonders*, by his *excommunicational Thunders* from beneath, by which he affrights men downwards; and that much of his Potentacy lies in the management of a *false Hell* of his own *founding*; It is very proper to him to *ascend out of the bottomless Pit*, and the *Power of the Keys*, he assumes, is very ominous to him; for what he calls *Keys*, is this, *one Key of the bottomless Pit*, and so in just derision of him he carries this device in *Prophecy*, *The Key of the bottomless Pit was given him.*

I confess, *The Patriark of Constantinople* was the First in this Assumption, the Emulation of which mov'd *Gregory*, it is to be fear'd, as a lower cause to so high an Exclamation; but though he was First, yet he was not to have the *Key of the Abyss* in Supremacy; for *Prophecy sees not as Man sees* by degrees, and as in parcels, but at once; it therefore calls him, *that fallen Star* alone, who was to have this *Key*, although the other was a *falling Star* also, and spake as a *Dragon*.

He is then, and he alone, He that hath under *Sathan* the *Key of the bottomless Pit*, and though an *Angel* is call'd afterwards the *Angel of the bottomless Pit*, whom we shall find in its due place very diverse from this *Star*, who may seem to have a better right to this *Key*; we shall yet find he was only

ly a Warlike King of the Locusts, under the Title of a Prophet, the false Prophet Mahomet, but was not, could not be this Star, whose fall must be from Heaven perpetual, even as his aspiring Pretensions to Heaven are so continual; (as shall be further declared) as one who once had a fixation in Heaven, which Mahomet never had.

He, that ascends out of the bottomless Pit, is he that open'd it, and let out the Smoke, he opens it, he lets out the Smoke, out of which the Locusts came, but against his own Intention, he intended himself to ride in this Cloud, as in an infernal Chariot alone; but with the Smoke Satan also ascended, and became an Angel of the bottomless Pit in the King of the Locusts, who were the Flood out of his Mouth, propagating his Kingdom by both the Star, and by the King of the Locusts; The latter of which was principally a great Judgment of God on the Antichristian Star, as shall be shewn at large.

In the mean Time we find, the other Beast ministring to this delivery of the Key of the bottomless Pit, under the decree and judicial Ordination of God. For they made Trial for him, of the Efficacy of the Lamb-like Horns, joyn'd with the draconick Idolatry, and Persecution, and so exercis'd the Power of the first Beast before him, while he, as one, and the chief among them, look'd on. They essay'd the calling fire from Heaven, and working lying Miracles in his sight, to establish the Grandeur of false Prophecy; they stirred up all to worship the first Beast, viz. The Roman idolatrous Supremacy, and to make an Image of Universality to it in such a Roman Catholick Supremacy, as of the Vicar of Christ on Earth.

And even the Eastern Horn that aspired for it self above this Beast, yet by approving the Idea, by making the Experiment, by assuming the Title, provok'd and inkindled the Ambition of him, who by the divine Decree had the Permission, got the Possession, and hath for many Ages wedg'd himself fast into it, and left the other Horn leisure only to be angry at his defeat, while his vain claim justifies the thing as lawful, and desirable; and therefore gave the occasion to the
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High sounding Voice of Gregory the Great.

And it is very observable, on this very account the Divine Justice fell all along severely upon the *Eastern Empire*, and *Patriarchate*, by the *two first woe-Trumpets*, especially at the taking of *Constantinople*, and to this day lies heavy upon them: so that as the *Grecian Emperours* gave first to the *Constantinopolitan Patriarch*, and then to the *Bishop of Rome*, this *Antichristian Universality*; so most distinctly the Wrath of God was very dreadful upon both the *Empire*, and the whole *Hierarchy* as so *antichristianizing*; and so it continues, and will so far conjoyn them in the Punishment of the *Beast* and *false Prophet*, as they shall not divorce themselves from them by Repentance.

For this *Prophecy* looks upon both the *Eastern and Western Hierarchy*, as one and the same *Beast* with *two Horns*, under the same *grand Beast*, and their People, as one *Body of Men, Gentiles, Inhabitants of the Antichristian Earth, and Sea*, and as *two Wings of the same Eagle*. And they all along are both punish'd in, and with one another. 'Tis not the lesser Controversies among themselves concerning *Primacy*, or some other matters, that can dissolve the *Antichristian Union*, wherein this *Prophecy* leaves them; it must be sincere Repentance, turning from *Idolatry, Superstition, Enmity* to the pure Religion; and from *Pride and Tyranny*, enjoyed only by one, one of the *Horns* indeed for many years as most nearly allied to the *Grand Beast*, but affected by both, that must make that *Wall of Partition*, that hath not yet been made, between the *Eastern and Western Antichristians*, or between any parts of each and their *Antichristianism*.

In the *Interim* from this very Time we are upon, the *Beast*, falling as a *Star* to the *Antichristian Earth*, receives, as *Latin*, that is, strictly *Roman*, the Universality of both *East and West*, as was always design'd by God to be so given or permitted, and so by degrees enlightens *Rome*, when all the *Rulers of the Day*, and even of the *Night*, were *smitten*, gone down, and set; and now he begins to carry the *Woman* on

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high, even at his first *ascending*, and so gradually as he *ascends* to his *Number*.

And hereby the *fallen Star* appears to be the same *Beast* that *riseth out of the bottomless Pit*, to war with the *Witnesses*; and therefore must be the same that wars with the Saints, who are the *Witnesses*, and who is led captive or taken by the *Lamb*, and his Army of the faithful and true, and goes into *Perdition*; that is, is cast into the *Lake*: and so the same throughout.

And when he is so cast into the *Lake*, an Angel of another Character does not fall, but descends from Heaven, having the *Key* of the *bottomless Pit* not judicially given, but committed to him; not to open the *bottomless Pit*, and let out the *Smoak*; not to loose nor draw out at greater liberty, and by provoking God to give the Malice of Devils greater scope, by the Angel of that *Pit*, raging like a roaring *Lion*, in a hellish *Mahometanism*; but to lay hold on him, to bind him, to cast him into the *bottomless Pit*, to shut him up, and to set a Seal upon him, that he may deceive the Nations no more for the 1000 Years: which very Consideration of that so opposite *Vision* does much enlighten this of the *fifth Trumpet* we are now upon.

It remains, that we consider now, what the Service of the two *Witnesses* might at this time most agreeably with *Prophecy* be; and as so considering it, I look upon this joyned of Time, this Proclamation of the three woe *Trumpets*, to be the very entrance of the *Witnesses* in the second Type of that eminent Binary, or Pair of *Witnesses*, and *Prophets*, *Elijah* and *Elisha*.

The *Witnesses* had now a long time, as the *Sons of Oyl*, emptied their golden Oyl by way of preparatory Furniture of those two golden *Candlesticks*, the true Churches of *Pergamus* and *Thyatira*, that stood, this whole Line of Time, before the God of the whole Earth; and though we have not the clear and unmixed Records of any such Testimony; for that were to lessen the *Prophecy*; besides that the Indignation of the
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Apostate Church must needs have suppress'd them: they must needs have suffer'd more so than under the Injuries of Time: but I say it were to lessen *Prophecy*, which says, They were cover'd with *Sackcloth*, they were seal'd, they were retir'd within the *Temple*; the *Church* was in the *Wilderness* through the scattering of its *Seed*. It is not then possible, according to the *Prophecy*, there should be pure, liquid Remains of their *Testimony*.

But now the *Antichristians*, like *Sanballat* and *Tobiah*, and other the Enemies of the *Jews*, disturb'd their Service, and in building with them hinder'd the Operation, and infus'd their Venome in some part into the Writings and Discourses of Persons of a much more excellent temper in the main.

Now the *Witnesses* therefore, as we may in part see by *Gregory* (praised before) passed into the *Spirit* and *Power* of *Elijah* and *Elisba*; they began now to have fire proceed out of their Mouths, to devour their Adversaries; They began to declare the Wrath of God against *Idolatry*, and *Antichristian Pride*, and *Blasphemy*: And this entred as Fire into the Consciences of their Enemies, that in this manner they were kill'd, as it were by the *Sword* of *Christ's Mouth*, which he threatens to the *Balamites* in the *Church* of *Pergamus*; and herein they imitated the Zeal of *Moses* and *Phineas* against the spiritual Fornication and *Nicolaitanism* of that time; and also prepar'd the Servants of God in *Thyatira* with a holy Zeal against the *Jezabelism*, and *Idolatry*, and *Fornication* of that Time also, when the *Apostacy* was increas'd.

But how can we hope for much of Monument hereof? The *Prophecy* of *Gregory* is more than we could expect; and were it not that he serv'd the *Apostacy* to many other great purposes, we had not had so much of him; but God overrul'd so far. Now the *Witnesses* were coming into the closest time of being seal'd; and therefore we have the mention of it reviv'd within the *fifth Trumpet*; They were fed with hidden *Manna*, They were hardly known one to another at the very Time; *Elijah* knew not of the seven thousand *Knees*

that had not bowed to Baal, nor their Months kiss'd him, but thought himself alone: How much less then can we now know them?

And which is very characteristical of this Period of the *Witnesses Prophecy* and *Testimony*; They have Power to shut Heaven, that it rain not in the Days of their Prophecy; so that there arises a *Famine*, not of Bread, but of hearing the Word of the Lord: and this endured for the intimate Time, of which we are to speak in the next Period of the *Witnesses*, and the Remark of shutting Heaven for three Years and six Months will be of great Conduct to us.

SECT. X.

Wherein is undertaken to be prov'd, That the Mahometan Sarazens are the Locusts design'd in the fifth Apocalyptick Trumpet; and that the five Months given to them comprehend Four hundred thirty five Years from the Mahometan Hegira at 622, and so reach to 1057. upon Rev. c. 9. v. 1. &c.

I Pass on from this joyn't of Time, engraven with the real and substantial Characters of the *Angel proclaiming the three Woes*, the *Star falling*, the *Key of the bottomless Pit given to him*. All which I have explain'd.

I come now to speak of the Descent of this *Star* to the opening the *bottomless Pit*, and of that *Smoak* that issued out upon it, and the unexpected Events of *Locusts coming out of the Smoak*; which produce a new Line of Time beginning at 622, and not ending till 1453; but divided by Prophecy into two parts, the *five Months*; and *five Months* of the *Locusts*, and the *Hour, Day, Month, and Year* of the *Army of Horsemen*; between which will come in the Account of intimate Time: and so we will discourse each in their order.

Antichrist then appearing in the *Star fallen* to the *Earth* to shine there, as an *universal Pastor*, of which sort the Firmament of Heaven knows none, nor can bear any such, so he must needs fall to the *Earth*; and the *Beast* here transmigrated into by the *Dragon*, and beginning to exalt the *Woman* by carrying his *Universality in an Image*, inscrib'd with the Name of the *Woman*, and having receiv'd the *Key of the bottomless Pit*, in place of the *Keys of the Kingdom of Heaven*, he immediately proceeds to *open it*, and *lets out* Error, Falsehood, Blasphemy, the *Doctrine of Balam*, *Nicolaitanism*, *Antichristianism*, spiritual Pride and Tyranny, like the *Smoke* or perpetual Vapour of the *Abyss*, and its open Mouth, that *darkned the whole Air* of the Christian Doctrine and Profession; and in this by degrees he ascends higher and higher, till he comes to his number 666.

But *Sathan* above him in this *bottomless Pit*, turning every way, and moving more ways than one to advance his Kingdom, especially over-rul'd, and govern'd by God in fulfilling the course of his Judgment, so impregnates this *Smoke*, in that time of *spiritual drought*, and of the *Heaven shut as Brass*, and the *Earth as Iron*, a Time specifick for these *Locusts* as drought is for the natural ones, that unawares to this *fallen Star*, there comes a swarm of *Locusts* out of the *Smoke*, and they prove *armed, crowned Locusts*, dreadfully annoying, and Tormenting the *Antichristian World*. viz. by the *Mahometan Saracens*.

Having thus far then prepar'd to it, I come to the main position of this Section, the proof of which I am to undertake; that these *Locusts* are the *Mahometan Saracens*, whose *five*, and *five Months* measure from 622 to 1057,

The first Argument I derive from the Style, in which this *Prophecy* speaks of their *King*. He is the *Angel of the bottomless Pit*, whose Name is *Abaddon* in the *Hebrew Tongue*, and in the *Greek, Apollion*. Argu. B.

Now by this Description it is most evident some Potency is describ'd, that hath its place in the World, and whose very Constitution should of all that hath ever been in the World,

World, be such a one, as *Sathan* himself, who is the only proper *Angel of the bottomless Pit*, hath, and would choose to appear in, be the immediate *Intelligence* of, and the Spirit that acts it, above any Potentacy, that hath been in the World to this day.

But it is in the first place to be consider'd, that as the *Locusts* and *Horse-men*, we shall find plainly united in their *em-poyson'd Tayls of Serpents*, so they are in their *King*, and his Title is therefore set in the joynt between the *fifth* and *sixth Trumpet*, to communicate with both.

The Potentacy then must be a Potentacy on Earth, and it must seat it self in the *Hebrew* and *Grecian Acropoles*, or chief Cities, as the *Hebrew* and *Greek Tongues* imports; like as the Inscription upon our Saviour, *This is the King of the Jews*, was providentially written in *Latin*, *Greek*, and *Hebrew*, to shew the chief Residency of his Kingdom, in those so known parts of the World.

I appeal then to all Christians, whether since the days of Christ, or indeed since the Creation; there hath been an Empire in the World, that may be compris'd in one word, *viz. Mahometan*, that for the foule, sordid, base Impostures of its Religion, and *Alchoran*, the ignorance and brutishness of its very Profession, the Cruelty and ravage it hath made upon humane Nature, to the utmost signification of the Words, *Abaddon* or *Apollion*, or wherein *Sathan* hath most immediately appear'd as the Enemy and Destroyer of Mankind, can be said to be under the *Angel of the bottomless Pit*, as its *King*, with such propriety as the *Mahometan*; Abating the confession of *one God*, and the abhorrence of *Image-Idolatry*, there is not any thing, in which the utmost Effects of the *Angel of the bottomless Pit* have not been seen; and even that good in that Confession of *one God* is improv'd by his Malice, against the Knowledge of the *true God* in the *Son* and *Holy Spirit*, and so may well be couch'd in the very Words *Abaddon* and *Apollion*, as the every way most incomparable *Dr. More* hath with highest Ingeny and Learning observ'd.

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The *fallen Star*, that had the *Key of the bottomless Pit*, who is *sathanick* enough, in whom the *Dragon* also *inhabits*; who hath been bloody to great Extremities, yet is even essentially enough distinguished from him; He is a *Star fallen* from another Sphere, descends with the *Key*, and *ascends* and lets out the *Smoke*, but is in regard of the true Religion, he professes still, and maintains, however debauch'd by *Antichristianism*, not a Native of the *Abyss*, as this *Angel* is; he holds the *Scripture*, while he lets out the *Smoke* also. But this *Angel of the bottomless Pit*, hath no more of God, but what *Hell* hath, that believes *one God*, trembles in the acknowledge of him. All else is perfect *Hell*.

The Time most eminently and illustriously agrees. For after the *Roman Western State* was in *Justinians Time* so wholly *unenlightned*; after the *Christian three Woes* proclaimed by *Pope Gregory the first*; after *Universality* given by *Phocas*, and receiv'd by *Boniface*; and that there was some time for opening the *bottomless Pit*, and letting out the *Smoke*; out of that *Smoke* comes *Mahomet the false Prophet*, and *King of the Locusts*, inhabited and possessed by the *Angel of the bottomless Pit*, of which his *Epileptick Fits* were an *Emblem*, if not the Effects of a very possession, according to the eminently judicious *Mede* upon the *δαίμων ἐξουσία*, the possessed in the *Gospel*, he comes, I say, a *false Prophet in Armour*, leading these *Men-locusts*, who have a *King* over them; for *Solomon* observes, *those natural Insects* have no *King* that we may thereby know, These are *Men-locusts*.

Proverbs
30. 27.

This *Mahomet* upon his Persecution for his hellish Imposture makes a flight from *Mecha*, and sets up for *Prophet* and *King*; that flight becomes in the Judgment of God, a famous *Hegira*, an Era or Date of Time at *Anno Dom. 622*. from thence this Prophecy draws a Line, to the taking *Constantinople 1453*. of just 830 years, of which allowing *five Months*, and *five Months* to the *Locusts* and their Action, and an interspers'd *five months* after the manner of *Locusts* before, between, and after the heat and height of their Action; their

their share will be to 1057; that is, Four hundred thirty five Years, when the *Turkish* Sultany entred into a remarkable Appearance in the World in *Tangrolipix*, as then prepar'd for an *Hour*, a *Day*, a *Month*, and a *Year*. Which is most exact as to point of Time, as will appear in that part to 1453, when *Constantinople* became the *Ottoman Port*.

The Symbols or *Parables* of the *Prophecy*, and the *Parallels* of *History* are most exact. The *Locusts* came out of the Drought and *Smoak* of the *Apostacy*. Thus *Mahometanism* sprung, as is observ'd, out of the Idleness, Stupidity, and Superstition of *Monkery*: for *Sergius* the *Monk* incubated the *Alcoran*. Their *Power*, as the *Scorpions* of the *Earth* have *Power*; their having *Stings* in their *Tails*, and their *hurting* with them, are all significant of their *false serpentine* Religion, and their *false Prophetism*, which Scripture compares to a *Tail*. Now the propagation of this their *Venome*, is the great pretence for their *Cruelty*, and this *envenom'd Syrm* of a *devilish* Religion *strikes*; under, and for the sake of which, their *enslaving* is worse than *Death* it self.

Their *hurting* neither the *Grass* of the *Earth*, nor any *green thing* nor *any Tree*, speaks the universal Blast of the *Apostacy*, and its *Drought*; that there was no such thing in Appearance to be *hurt*, the *Witnesses*, the *Worshippers*, the *Servants* of *God*, were all close; The *Woman* in the *Wilderness*, where the *Serpent* could not find her, as before explain'd. No *green Olive Tree* appeared, tho' still secretly they *emptied* their *Oyl*: but in the Time of these *Locusts*, *Elijah's Drought* had withered all Appearances, but what was secretly in the *Temple*, in the *House of God*, *Psal. 52. 8*.

The *Emblems* of their *Warlikeness* are very admirable; their *Likenesses* were, as *Horses* prepar'd to the *Battel*; on their *Head* was the *Glisten* of their *Helmets*, like *Crowns* of *Gold*; their *Faces* as of *Men*; their *Arabian* Locks like the *Hair* of *Women*; their *Teeth* as of *Lyons*, their *Breastplates* of *Iron*, the *noise* of their *Wings* was as the *sound* of *Chariots* and *Horses* running to the *Battel*, and a *warlike King* over them: All these

these are demonstrative *Emblems of armed men*: The description of *Locusts*, *Joel 2.* is so like this of the *Apocal. 9.* that I cannot think, but that besides the literal sense, it had a prospect upon them; And These, as They came out of the *Drought* describ'd c.1. of that Prophecy, viz. the universal *Wither of all the Greenness of Religion*; For so Scripture Prophecy both designs before-hand for, and after derives from it self.

The Distribution of their dreadful Effects to a *five months of Torment* upon men, like the *stroke of a Scorpion*, while it was a *vexation to understand the Report*; we suppose, according to *History*, was their first invading the World in general, and hovering over the *Apostate Kingdom*. The swiftness of their Success was so prodigious, that it could not but be thought, that the *Lord uttered his Voice before his Army*; and that as his *Camp was very great*, so he was strong that executed his Word, that the *Day of the Lord was very terrible*, and none could abide it: before their *Face all People were much pained*, and all *Faces gather'd Blackness*. The continual Tidings of their *Victories and Successes* was to be continually tormented, as with *Job's Messengers*, or with the *stroke of a Scorpion*, a not being kill'd, but a living in pain.

But when this Army drew nearer into *Italy*, and even to *Rome* it self, in the second *five Months*; when it enter'd the very *Gates of that great City*, they ran up the *Walls*, and enter'd in at the *Windows* to pillage and plunder, and were also perpetually striking with the *Tails* of not only their false Religion, but in Contempt and Scorn of the *Antichristian Idolatry*, and *Image-worship*: it was worse than a *speedy Death*, or a *total Conquest*, the *prophetical Death* here intended, especially when it came to cruel Slavery.

It was no wonder then, *men sought for Death*, that is, a quiet State, although of being *conquered*, and in *Subjection*, and could not find it, it fled from them; for God had determin'd them this *lingring Torment*, and not a *speedy Death* or *Conquest* over them; and even these *Locusts* could do no more than what was commanded them and given to them. Now
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their Power the five *second Months* was more than the *first*; it was not only to *torment* with their terroure and report, but to *hurt* with a real Presence; but it was only to *hurt*, and not to *kill*, (as the *Turkish Cavalry* was to do at *Constantinople*;) so they could do no more than *hurt*, they could not *kill*: the *Bestian Rome* and *Empire* were to survive them.

Thus they had *five Months*, and *five Months* of Action, eminent grand Action; but seeing they had the space of *five Months* more in their Fourhundred and thirty years, they must be suppos'd to come out of a first Formation, and rude Preparations; or to be at a distance from the effects of *Torment* and *Hurt* upon the *unsealed, Antichristian*, especially *Western State*: And at their latter end of Power a winterly Torpor and Deadness seisd them, and the *Turkish* Power drove them into a *desolate Land*, and their *stink*, as of an Army of *dead Serpents*, came up, that yet in their Time *had done great things*; and so is their Memory at this day. And thus *History* and *Prophecy* will agree in the account of their Time, at least in relation to the *Bestian Kingdom*, besides supposable Interpersions or Truces of their Impressions upon the *Earth* of the *fallen Star* or *Antichrist*.

Arg. 4. The just, and natural, ensuing *Woe* upon this first, as close as the *two Bestian Times* one to another, and yet distinguish'd too, under the very same *Mahometan King*, or *Angel of the bottomless Pit*, and in the *Entail* of the same *serpentine Religion*, is a very persuasive Argument of the due Explication of these things in *Prophecy*, whose Situation, Connexion, and Sequence one upon another, even as the *Hour, Day, Month, and Year*, upon their *Five Months, Five Months*, and their *Vacation, or Non-Term* of Action, is close and inseparable: but this will rise into a farther Observation upon that part of the Line; in the mean time, as a strong support, it helps to sustain the Point we are upon.

Arg. 5. The very great fitness of these *Locusts* under their *King Mahomet*, is every way most admirable to be a Scourge and *Woe* upon the *Antichristian Empire*, and their *Months* or *Half-*

Half-Moon to be a portentous *Paraselen* or another Moon upon them. They are a mock-state every way to them by the severe Vengeance of God; an *Antichrist* to *Antichrist*, coming by *Sergius* the *Monk* out of their very *Smock*, let out by the *Key-bearing fallen Star*. Their *King* an *Angel* of the *bottomless Pit* rivals the *Star* of the *bottomless Pit*: the *Monarchy* of the *Beast*, and his *ten Horns*, is mated by the *Monarchy* of this *King*, and one *Universality* by the other; the *pseudo* or *false Prophetism* of the one by that of the other; the *Miracles* of the one by those of the other; the *Superstition* of the one, and the *Cruelty* and *Bloodiness* of the one, by those of the other: both are sharers in the *Roman Empire*; each hath his *Rome*, one *old Rome*, the other *new Rome*; each of which *Imperial Cities* are in this *prophetick Emblem Thirds of Men*. Both aspire to the Possession of *Jerusalem*, as having the promise of *Universal Monarchy* and *Domintion*; but both mistake the *Jerusalem* in *Bondage*, for that which comes down from above, at which both will be *vanish'd*. Both are *Draconick*, and oppose and stave off the *true Kingdom* of *Christ*; both oppress the *Witnesses* and *Servants of God*, but the *Beast* by single *War* with them, the *King* of the *Locusts*, in the general, and mistaking the *false Church* for the *true*, and its earthly *Glory* for the *Glory* of *Christ*, and so cannot hurt the *true Glory*; both last, the one as a *Bestian* Kingdom, the other as a *Woe*, till the end of the *1260 Days*. Both are to be utterly destroy'd before the *Glorious Kingdom of Christ*.

But the latter is a *Judgment*, and a *Woe-Trumpet* on the former, both, as it is *Christian* in *Pretence* and *Profession*, to which *Mahomet* is a profess'd *Foe*; and, as it is *Antichristian*, *Idolatrous*, and *Superstitious*; for so it is scorned, and abused, and derided, as well as persecuted by *Mahometanism*.

Now to ballance these two *Antichristianisms* one with another, and the Interest of *Satan* in them, it is thus to be settled: in one, *Satan* is as an *Angel of Light*, falling from *Heaven*,

uen, and making use of the *Key of the bottomless Pit*, as if it were the *Key of the Kingdom of Heaven*; in the other he is plainly the *Angel of the bottomless Pit*, and acts as the *Destroyer*. Now the first must be necessarily the most hateful to God, because it is the greatest *Blasphemy*; its *Moon* eclipses the *Kingdom of Christ* most directly; and as it were in the *Draconick Nodi*, surpris'd it when it was to appear, at the casting down *Satan* from *Heaven*, and the manly *Birth* caught up to the *Throne of God*: upon which *Antichristianism*, as the *Finest of Sathanism*, *Mahometanism* was provided, as a *Scourge* and *Woe* of the courtest and thickest of the bottomless *Pit*, and the blackest Appearance of the *Angel* of it: and therefore, though *Mahometanism* shall be finally destroyed, and sent back to the *bottomless Pit*, yet *Antichristianism* shall receive greater *Damnation*.

And so much for the *fifth Trumpet* that gives way to the *sixth*, even as the *Saracenick Caliphate* did to the *Turkish Sultany*.

SECT. XL

Of the Number 666. Shewing the certainty it gives to this whole Line of Time, both as to the Nature and Time of the Beast, upon a true and right Explanation of it, Revel. 13. v. 15, 16, 17, 18.

I Cannot move farther upon the *Mahometan Time*, or from the *Fifth* to the *Sixth Trumpet*, until I have consider'd that famous *Number* in this *Prophecy*, *Six hundred sixty six*, which I have affirm'd to be a *Pillar* erected within *Intimate Time* or *Season*; to which *Anterior*, outward *Time* is but an *Ante-Room*, or *Portico*.

This appears to us about 103 Years after the *Mahometan Hegira*, and so early within the *Period* of the *Saracens*; viz. at 725. According to the order therefore I have propos'd, I must settle that so illustrious *Notation of Time*.

For

For by it the Divine *Prophecy* hath girdled this *Tree* of the *spiritual Babylonish Monarch*, and given its measure from its Conception to its *Akme*, its Top, or Height; and from thence till it shall be *hewed down*, although the *Stump* shall continue some time after, till it is rooted wholly up, and cast to the Flames.

It could not rise higher, although since then it hath spread its Roots every way to confirm it self, and dilated its Boughs to enlarge its Shade and its Authority.

Now because this *Number 666*, as it rolls in the whole space of the Apocalyptick *Prophecy*, is incertain and fugitive, and apt to be laid hold upon here or there, according to variety of Apprehensions concerning it; It must first be fix'd, as *Prophecy* design'd it. Now to do this, *Prophecy* it self hath enabled us these two ways to take it.

1. It must be taken from its Height to its Root, and from its Root back to its Height; and so we shall certainly find where it rises to 666, and from whence, and how far it can spread.

2. It must be endeavour'd by observing the *prophetical* delineation of the whole intimate Time or *Season*, to make a Judgment where this Pillar of it can be only justly, and with due proportion fix'd, so as to find from it the whole Longitude both of intimate Time, or *Season*, *Seasons*, *half Season*, as also of *Time*, *Times*, *Half-time*, or time at the utmost extent of 1260 Days, and the twice *forty two months*. And this by solid Reasons from this *Prophecy*.

For the first *Prophecy* hath admirably enabled us, and to *Head 1.* very great purposes, to measure from its Height to its Root, by shewing us, we are to do so according to the general *Wisdom of a man*, that is, of a *man of Reason*. It styles this *Number* the *Number of a man*.

For as much then, as the *narrative* Faculty, and the notion of *Number* springing from it, is peculiar to *Man*, as a Creature of Reason; and a *Beast* can be suppos'd to have nothing of it; and because men of more acute and excellent Reason.

Reason treat *Number* otherwise than men of vulgar Apprehension doe, the *counting* of the *Beast's Number* is call'd *Wisdom*; and He that hath that *Wisdom* is call'd in a peculiar manner to *count* it, as by *stones*, the ancient way of *numbring*; and so he shall find the *Number* of the *Name* of the *Beast*, and the *Number* of his *Time*.

As *Moses* then was skill'd in all the *Learning* of the *Egyptians*, so this *mystical Book* is pleas'd to make use of the *Pythagorean Learning* in *mystical Numbers*, and of the wisest knowledge of *Arithmetick*.

And as the *Pythagorick Philosophy* found out Proportions by reducing *Numbers* to their *square Root*, so to adjust all things in *mathematical Science*; and then gave the nature of things in the *Hieroglyphick* of *Number*, sometimes from the Congruity they have imagin'd couch'd in *Number*, with such and such *Natures*, as *Ten* was call'd *the Number of the World*, *Four* of *Justice*, &c. sometimes from any chief *Action* in *Time*, or *Times*, of such a *numeral Denomination*, as the very mention of such *Years* wherein any *Potentacy* stood highest, or fell lowest, is a *Cypher* for those very things famous at such *Times*.

Just in the same manner *Divine Prophecy* must be suppos'd to remand us to the *Root* of the *Beast's Number*, to find both his *Name*, that is, his *Nature*, as *Name* in *Scripture* signifies, and his *Times* by both the *Top* and *Root* of his *Number*, and what was most memorable at each.

Although therefore I shall willingly allow any use that can be made of the *numeral Letters* of the *Name*, suppos'd most proper to the *Beast*, as *mlēvθ*, or any that can be with truth made of any 666, with the *Millenary* omitted; as some suppose 666 with the *Millenary* omitted, as accounted in the present *Century*, not from the *Incarnation*, but from the *Resurrection*, which will be 1699: yet, because these things are too slippery and incertain, and may be adapted several other ways; I lay no stress upon them: nor do they so much require a man of *Wisdom* in *Numeration*, to count them (which is

is a Portal to convey us into the true sense of this *Number*,) as any kind of conjectural Skill.

Agreedly then among all *Arithmeticians*, the nearest to the square Root of *Six hundred sixty six*, is *Twenty five*, as that excellent *Apocalypitical * Arithmetician* hath elaborated it. Mr. Potter.

And that this may be better understood, and more confirmed, it is made most certain by the opposite *Number Twelve*, and 144 constructed upon it; the Import of this *Number Twelve*, is pure *Israelitism*, and perfect *Apostolism*. It rises to its perfection at 144, in the *New Jerusalem*, when that Number comes to its *cubical, solid Perfection*; and it rises evenly and justly, till it comes to be not only the *measure* of a *Man*, but even *Angelical* and *Divine*: the *measure* of a *Man*, that is, of the *Angel*. Twenty Five is *uneven, fractional, out of square, sur'd*, both from *Twelve* and from it self. As soon as ever it becomes the *Base*, the *Root*, and pretends to be the *Square* of another *Number*, It becomes a Variation from the pure *Israelitism*, and the perfect *Apostolical Doctrine, Worship, Discipline, and Conversation*, and in every Progress, as it mounts higher, so retaining all along a likeness and pretension to it, it varies yet more from it, till it attains its compleat *Number 666.* and is *Antichristianism* and *Bestianism* at the full stature or number of a *Man* in this sense, that is, at *manly Age*, and fully opposes the true Evangelical Measures, and confounds them so much the more, as it pretends to them. Till this Time it is trac'd as between 25 and 26. Its ways are till then *moveable*, and not so well to be ascertain'd and known. REV. 21.

This being so far adjustable in Nature, is also as adjustable in Time; for from *Twenty five* after the *Resurrection*, the certain *Apocalyptick Epoch*, it rises to its Top at 666, from that *Twenty five*, and then appears at its true Elevation, as we shall see presently. Now that it so began at *Twenty five* or *six*, we have a threefold Testimony; Of the Apostle *Paul*, that the *Mystery of Iniquity*, viz. the *Apostacy*, as a *Womb*, in which the

²Thess.2.7. the *Man of Sin* was *curiously form'd*, as in the *lower parts of*
¹John 4.3. the *Earth* was then at *work*, that it might bring forth the
^{Revel.2.4.} *Man* at his full growth, at 666. The Apostle *John* assures
 us, *Antichrist* was then *in the World*, and the supreme *Apo-*
calyptes, *Christ*, tells us, *Ephesus*, the *Image of the Apostolical*
Church, had even in the *Apostles Times* left its *first Love*;
 when therefore *Apostolical Time* had doubled it self from
Twelve to Twenty Four, and was moving onward, as at a
 precise Time from Conception; the *Mystery of Iniquity* be-
 gan to work at 25 or 26.

And it is no wonder, the *Man of Sin*, beheld by the *Apo-*
stle in Spirit, when no Eye saw him in this his *Embrional*
Condition in his first Principles, was thus remark'd by him;
 For then every thing receives its nature; Even as *Jacob* in the
Womb, as *John the Baptist*, as *our Lord* in his *Conception* is
 celebrated; so this *Man of Sin* is dated from the *conceiving*
 of *Sin*, as well as from the *manly State*, from the *Conception*
 as well as from the *grown Man*, till then *Iniquity* fully ac-
 complishing its Time *brings forth Death*. This *Pseudo Abra-*
hamite, this *spiritual Edom*, and *Esan*, struggled as another
Nation in the *Womb of the Apostacy*, while the pure *Israeli-*
tism, without guile, lay in the *Womb of true Christianity*; to
 both which, the outward Profession was a *common Womb*.
 This *prophane Esau* is he that *sold the Birth-right of the Gospel*
 for a *Mess of Pottage*, and the *Heavenly Kingdom* for an
Earthly Dukedom; and wherein he got the start.

Thus the *Number of the Name of the Beast*, and the num-
 ber of the *Beast*, or the time of his adult and man-like *Besti-*
anism, so closely related, so closely joyn'd, as not possible
 they should lead two several ways, both being the *Time of*
worshipping the Image, receiving the Mark, the Name, and the
Number of the Name, assure, beyond all doubt, that they are
 both one Nature, appearing manifestly at one and the same
 Time; and by both *mathematical and prophetic* Certainty, if
 the Top of the *Number* be 666, *Twenty five* must be the
 Root and Bottom; and if the Root be *Twenty five* from the
 Re-

Resurrection, the top must be 666, from that *twenty five*, viz. 725, or 726; and so both from the nature *counter-Apostolical*, under the pretence of *Apostolical*, as also the Root and the top of Time being compar'd, It can neither be *Mahometan*, nor so early up, as *twenty five*; nor *Pagan* that did not live so long as 725, but must be *Antichristian*, or the *Beast*.

And by this wonderful *Hieroglyphick of Number*, God hath surpris'd all defence from Antiquity, out of the hand of *Antichrist*, that is not built upon his *Word*, *Truth*, and *solid Reason*; for seeing the *Mystery of Iniquity* wrought so soon as 25, from the *Resurrection*; all Proof from Antiquity only, is but proof for *Antichrist*, taken from the *Mystery of Iniquity*, beginning to work, and so not to be for that cause allowed.

I come therefore now to the second point, viz. To see Head. 2. where this *Pillar of intimate Time*, this *six hundred sixty six* can be only, duely, and proportionably plac'd; And we shall find evidently where it is thus to be plac'd.

That we may then understand this, we must consider, that there is in *Time*, *Times*, *Half Time*, an *intimate Time* or *Season* signified to us 3 ways.

1. By the force of the Words us'd in the *Chalde*, in the *Hebrew* and in the *Greek* Originals to express this Line; It is *indicted*, *appointed Time*, or *Season*, *Seasons*, *half Season*. Dan. 7. 25.
Dan. 12. 7.
Rev. 12.
14. Now *Season* is the most virtual, lively point of Time; for though all *Season* must have Time to support it, yet Time is only *Season* to those things, whereunto it is especially appointed, and gives advantage; the very words therefore import *Season* within Time; and thus the Apostle says, *The Man of Sin* is reveal'd ἐν τῷ ἱκανῷ καιρῷ, as it were in the same Words with that of the *three Seasons and half*, in his own *Season*.

2. The intending and elevation of the Events speak the same; for as much as *Prophecy* in *Sackcloth* is transcended by *lying dead*, as much as being in the *Wilderness*, so as to be *hid from the face of the Serpent*, exceeds being in the *Wilderness* only in general, as much as *changing Times and Laws*,

T

and

and wearing out the Saints, and flattering the holy People by the Antichristian Prince himself, exceed the rude Gentiles, trampling the holy Court, or the Beasts mere Power of Continuance; so does the intimate Time, or season of seasons, seasons, half season, transcend the Time at large, and in general; and therefore all these Notes of Time are first given, and then Inward time with this Exaltation of the Effects.

3. The Three times and a half pointing and propending towards, though not rigidly denoting three years and a half, (even as twelve hundred sixty days do, and as forty two months of Lunar years do) they have two great Parallels; one of Years, the other of Days; and both fitted to the very 1260. days of the Witnesses.

1 King.
17. 1.

The first of years is that of *Elijah*, declaring that there should not be these years Rain nor Dew, but according to his Word; Now the Time of this Drought is most expressly affirmed twice, that we might take the more notice of it, to be three years and six months; once by *Christ himself*, a second Time by the *Apostle James*.

Luc. 4. 25.
Jam. 5. 17.

1 King.
18. 1.

And yet by the History we cannot find, that the Drought was any longer than a part of the three years, and a part of the six months; for it is said, in the third year *Elijah appeared to Ahab*, and Rain ensued; accounting then from the latter end of the first year, to the beginning of the six months after two years, there might be no Rain, a part of the first year, the whole of the two years, nor till the six months began; and yet it might be in the third year, according to precise account of years; as may be easily understood. For there may be three full years within a part of the first of the three years, and of the six months, viz. the latter part of the first year, and the beginning of the last six Months, comprehending two whole years in the middle.

That of Days is the instance of our Lords three days in the heart of the Earth; which by the full evidence of the Evangelists, we know, was but a part of the first day, the whole of the second, and a part, or the first part only of the third.

Now

Now these *three days* both lay as an intimate part of Time within the *three full years* and half of our *Lords Ministry*; and also a part of the *three days* of his *Death*, was an intimate Time, within the *three days* at large of his state of Death or dying.

According then to these paralels, but especially that of our *Lords three days of Death*, to which the *Death of the Witness* is more eminently paralel'd, we may find the intimate part of Time, Times, half a Time, we are upon.

Observing then our *Lords three days*, we find the *half day* of the first of the *three* began early in the Morning, with Proceedings against him; which were as Legal, Judiciary Proceedings by the *Priests* and *Elders* in Council; they had by a private way examined him in the Night; in the Morning as soon as it was Day, they held the Council Ecclesiastick and proper to themselves, and condemned him as guilty of Death. About the *third Hour* they led him to *Pilate*, that he might be legally and juridically condemned by him, as the *Roman Governour*, like delivering over to the *secular Power*. At the *sixth hour* they began the actual Crucifixion; viz. about twelve; but after the *ninth hour*, that is, our *three in the Afternoon*, our Lord died as a *Sacrifice between the two Evenings*, and before that day ended, which was the first of the *three*, he was laid in the *Earth*, and there he continued the whole *second Night*, and the *Day following*; which was the *Jewish Sabbath*; and till within the Night of the *third Day*, which was the first part of it; and was our *Christian Sabbath* or *Lords day*, and the first of the *Week*.

This is now the *Scripture-sense* of the *three Days*, of our *Lords* being in the *Grave*, or *Heart of the Earth*, and so by Proportion we are taught to understand the *three days* and half of the *Witnesses lying dead*, viz. a part of each first and last, and the whole of the middle.

The very precise Time of the Night, at which *Christ arose*, is not indeed revealed; but it was a part of the *Third Day* ere he rose. For it is well known, the Night going before, and

and the Day or Light coming after, according to the order of *Creation*, made the *Jewish day*; although therefore we know not the very Moment, yet it is most agreeable to believe; In the very first part of the Night, as soon as Christ had lain long enough to fulfill the *Prediction*, He *arose*; for *early in the Morning*, while it was yet *dark*, the *Women* coming to *embalm* him, found him *risen*.

John 20.1.

It is very plain then, the *intimate time* of the *dying sufferings* of our *Lord Jesus Christ* entred at the second half, or the *Morning* of the *first* of the *three days*, and grew more *intimate*, and was more fill'd with that transaction by the *second*

Marc. 15.
v. 25.

fourth part of that *half*; for the *Evangelist Mark* says, it was the *third hour*; viz. our *nine of the Clock*, and the *Jews crucified him*, intending the whole proceeding before *Pilate* to his *Crucifixion*; at the *third fourth part*, or the *sixth hour*, which is our *Noon*, after some short debate with *Pilate*, *They led him away*, bearing the *Cross* to *Golgotha*; and then he was *lift up to the Cross*, and the *Heavens* were cover'd with blacks, as at his *Crucifixion*; soon after the last fourth part, or the *ninth hour*, which is our three of the *Clock*, *He gave up his Spirit*, and was speedily after entomb'd.

John 19.

49.

Matt. 27.

45. v. 46.

Marc. 13.

34.

I do not intend to pursue this Paralel too close, or too minutely, nor to rely too hard on *History*, to give the motions of time exactly enough; but I rest securely on *Prophecy*, that there was a sufficient agreement between that and the Event, at every just Time; The *Idolatri* and *Tyranny*, or *Usurpation* of the *Beast* was *risen* by the *Morning* of the *second* 180, of the *first* 360, about 617, eleven years after the *Universality* given by *Phocas*, when the *Star fell*, and received the *Key of the bottomless Pit*. It was further advanc'd; and strengthened by the *first Council of Lateran* 649, against the *second fourth* of this 180 years, viz. 659; To answer the *third fourth*, viz. 717, it was promoted so much further, that God who justly weighs all such Motions, sets up 18 years after, viz. at 725, or 726, the *Pillar of intimate Time* 666. Between the *two Evenings*, or within the *last fourth part*, viz. 787, at the

the *second Council of Nice*, the *Beast* overcame, the *Witnesses* were slain, and so they lay dead for two whole Days, or twice 360 years, till 1517; when after the *half day* begun, The first motion to a *Resurrection* manifested it self, which could not be till they had continued dead such a part of this *last half day*, as suffic'd to fulfill the *Prophecy*, that says, *their dead Bodies should lye three days and a half in the street of the great City.*

And without laying too much weight upon Particles of Time, it is out of measure certain, the *Power* of the *Beast*, the *Idolatry* and *Tyranny* of the *Man of Sin*, within due distance of the time signified by this *Prophecy*, and of which *History* near enough to Time, gives some very remarkable *watch-word*, or rather *loud Voice*, were at an elevation every way adequate to the *suffering, dying state* of the *Witnesses*, according to the *Predictions*, that went before, concerning both, in this *Symbol* or *Exemplar* of that great *Proto-Martyr*, the *chief* and *supream Witness*, the *faithful Martyr*, *Jesus Christ*, and those *Gradations* or *Steps* of his *dying*, and *rising again*, so exactly measured out in time within his *three days*, and their *three days and a half*; abating only for the difference of the *Paralels*, our *Lord* was *buried*, they were not to be so, as we shall presently observe.

Now for the further proving these things, I thus Argue.

Whenever the *Beasts Name*, and the *number of his Name* began, the *Receiving the Name*, and the *number of the Name* began also; For these are so essentially joyned together, as not to be divided, and indeed the *Name* and the *Number* do not come into Record, but for the receivings sake of them, and then the *Worship* of the *Image*, the *receiving a Mark in the Forehead*, or the *right Hand*, began also. For all these are here of equivalent Satisfaction to the *Beast*, and they are all along through the *after Prophecy* joyn'd, as of equal Guilt, Sin and Danger; however then, they may denote several Posts and Stations in the service of the *Beast*, as it is indeed a great and wonderful Court, and hath a most stupendious diversity of

of Offices, Ministrations, Subordinations, and Dependancies, and as vast a Populace; yet all these speak the same Devotion, Subjection, Vassalage, to the *Beast* in one kind or other; and therefore the Privilege of those who abjure any of these, as therein abjuring all, is allowed equal by Christ: so that they are all indifferently and promiscuously by this Prophecy used in all Cases, as we may see. If then the *Number* of the *Name*, co-eval with the *Number* of the *Beast*, was at 725, all the rest must be also at that Time. Seeing then it is evident All must begin together; If by Evidence from *History* one was at 725, or as between 725 and 726, we may conclude All the rest were so too.

But that one was, *viz.* the *Worship* of the *Image*, we have that so illustrious *Icono-Clastick History*, at that Time. Now besides the force of the Allusion between *Worship* of *Images* and the *worshipping* the *Beast's Image*; if we examine it well, we shall find both united.

For as in the *worship* of *Nebuchadnezar's Image*, to which pattern the *Prophecy* undoubtedly refers, It seems the *Worship* of an *Image* made to his *Glory*, even of that *Image* he saw in a *Dream*, of which he was the *Head of Gold*; or however most certainly, his *universal Power*, and *Monarchy* commanding all Nations was celebrated by the *Worship* of the *Image*, he had made; and therefore the *Edict* runs in that *Imperial Style*; Unto you it is commanded, O People, Nations, Tongues, and Languages.

But besides this, The *worshipping* this *Image* is call'd both by *Nebuchadnezar* himself, and by the *Servants* of the true God, The *serving* of his Gods.

Dan. 3. 14.
18.

Even thus, The *worshipping* the *Image* made to the *Beast* was both a *Worship* of the *Beast* as part of that old *Image* made up of *Idolatry* and *Tyranny*, a *Worship* of his *Universal Power*, commanding Nations, Tongues, and People, and also justly call'd a *Worship* of his Gods, represented by *Images*; As *worshipping* his *Image*, in the last Time of the *fourth Beast* or *Monarchy*, gives so significant an Allusion to the *Worship* of *Images*

Images set up at that time by his exorbitant Power, in whom the whole Image and *Bestianism* shall perish.

Of all this *Leo Conon Isaurus*, and after him his Son *Constantine Copronymus*, and the Successors of them, from 725 or 726, the *Beasts* 666, until the second Council of Nice, are a notable Indication; for although we read not of any prece-
dent Decree by the *Beast*, commanding the *Worship of Images*, yet, the general usage of so doing, made *Image-worship*, as an *Idolatrous Colossus*, to which every one, in obedience to this *Bestian* Monarch, paid *Devotion*. And when the *Emperour* de-
clined thus to *worship*, it was an Offence as high, as against that express *Lyon-mouth'd* Command of that *King of Babylon*, *Un-
to You, &c.*

And in that these *Emperours* were out of *Rome's* Diocese and *Jurisdiction*, it was a style like that, *Unto you it is com-
manded, O Tongues, People, and Languages.* And the Dis-
obedience a Denial to *worship* the Image of *Universality* made
to the *Beast* in a *Monarchy* so *universal*, as to be above *Em-
perours.*

And if things were thus with so great Personages as *Em-
perours*, how must they prevail in general upon *Nations*,
Tongues, and *Languages* of an inferior Character, and what
must the Rage be against them?

Whenever the *Number* was complete, the *War* so often Arg. 2.
foretold, that the *Beast* should make with the *Witnesses*, with
the *Seed*, with the *Saints* must needs be also: for then was
the *Obligation* to *worship*, and to receive a *mark*, the *Name*,
or the *number* of the *Name*, carrying the *Nature*.

But the 144000 sealed, who had not defiled themselves with
Women, of a *Virgin-worship*, and obedience to the *Lamb*, di-
stinct from the *Beast* and his *Woman of Fornications*, he car-
ries; The *Seed*, who keep the *Commandments* of God, and hold
the *Testimony* of *Jesus*; The *Saints* and *Holy Worshippers* in
the *Temple* must certainly remonstrate to this *Idolatrous Ty-
ranny*, and abominate it: They are those, who neither *wor-
ship'd* the *Beast*, nor his *Image*, nor receiv'd his *Mark*, *Name*,
nor

nor *Number*, as is after the mention of this *Number*, often recorded to their Honour.

Upon this, the *Beast* risen out of the *bottomless Pit*, who was to make War with all these, and into whose *hand* they were *given*, would in his *Rage* and his *Fury* make the War, that was *given* to him, to make with them.

And by wonderful *Providence*, without which a *Hair falls not to the ground*, The Name of the high Feud in this matter is in all *Historical Records* call'd a War; From 725, or 726, or the Beasts 666, *Icono-Machia*, or *Bellum Iconoclasticum*, The War of destroying Images *Loade's History*. And though *Leo* the *Emperour* may seem to be the *Aggressor*, and to have begun the War; yet because the Cause on his side was just, it is in *Prophetical Censure*, the *Beast*, that made the War, and *Leo Canon*, is herein a Representative of all the *Witnesses*.

Arg. 4. Speedily after the War must follow the dying of the *Witnesses*; for whenever the War began, it was given to the *Beast* to overcome and to kill: and this was, as was said, solemnly declar'd by the *second Council of Nice*, as also by the *Excommunication* of the *Emperour*, and violating his *Rights* in Italy from him, as in Capital Letters, Greek and Latin, as it were like the *Jews Superscription on Christ*, All that worship not the *Beast* nor *Received*, &c. are damned *Hereticks*.

And this, according to the known Blast of *Excommunication*, was both a religious, a civil, and also a natural Death, as often as the *Tyranny of the Beast* could make it so. This *Interdict*, *Proscription*, and *Outlawry* upon men, joyn'd with the *Anathema*, or *Curse of Excommunication*, like casting into the fiery Furnace, was the very dying of the *Witnesses*, the dispiriting and invalidating their *Testimony*; so that it was esteem'd, not only dangerous as to worldly Concerns, but a deadly Sin to hold with them: They were *curst*, even as he was, that was *hanged on a Tree*; All detested and abhorr'd them, as *damned Hereticks*, hated of God and Men.

And when the *Beast* had this *Victory*, They then cried out, *Who is like the Beast? Who is able to make War with him?*
They

They then in token of Triumph, *sent Gifts one to another, rejoiced, and made merry*, because of these Prophets, who tormented them, *that dwell on the Antichristian Earth.*

But tho' they died, As their Lord did, they could not, as he, be buried: His Death was to be so assur'd by Burial; but these Witnesses, being a successive Body, were to continue dying, and prophesying, as Christ did at his Death, viz. in their continual Successions: Part of this first day, the whole two following days, or twice 360 Years, joyn'd therefore as two Times, till within 1517, the last half day, or 180 Years; then the first motion to a Resurrection began, and could not begin sooner. So that when that Resurrection began, we may know assuredly, Intimate Time was expir'd. The last 180 Years, on which it was to make an Impression, was come, and that therefore the twice 360 days were past, or the two Times; and that some part of the first 360 days or first Time, had also past, since Intimate Time began, so as to come from thence forward to 1517, and so to 1697; which is the Period to be prov'd.

Till that 1517 then, They lay dead in the Street, or Breadth of that Great City, which extended it self over Nations, Tongues, People, as the old City Rome did. The Sons of the Church-Rome were, as the Burgeses and Citizens of that City every where: This spiritual Sodom, and Egypt, is for the sake of this very Type call'd the City where our Lord was crucified, and lay dead, three days as the three Witnesses three and a half, and is the very same City and Church.

But the Nations, Tongues, and People, furnishing new Successions of them, suffer'd them not to be buried; that their Prophecy might continue 1260 Years: for the finishing their Testimony was not the finishing their Prophecy, which was to last the 1260 Days, but their Testimony, as it was Testimony without Martyrdom, was finish'd, and the Testimony of Martyrdom and dying begun, which from its Beginning was to continue three days and a half, or the inward season-part of Time, Times, Half a Time, viz. to 1697.

U

And

And to shew when it began, Prophecy, besides *killing*, makes use of the Propriety of the *Interdict*, *Proscription*, or *Outlawry of Excommunication*; That none should *buy* or *sell* who did not *receive*, &c. whether *Great*, *Rich*, or *Free*, pointing on the *Emperours*, on whom the *Interdict* so conspicuously fell; then on *Small*, *Poor*, *Bond*, signifying the *universal Death* of the *Witnesses* by the extent of the *Nicean Anathema's* at 787. All which is so clear a notice of the *Time*, that one would think it impossible to be denied.

Now that the *Beast* might be every way mounted to the height, to compleat his Number 666 at 725 or 263; and that the Divine Prophecy is cautious in not setting it too hastily; may be easily believ'd, when we consider the early aspirings of the *Bishop of Rome*, who before the Year 200, in the Controversie concerning the time of celebrating *Easter*, had by *Victor*, otherwise a good man, and *Martyr*, by way of Pre-*face* began to mannage the Key of the bottomless Pit in the *Excommunication* of the Eastern Churches; or if we consider what Account *Ammianus Marcellinus*, a grave *Heathen Historian* in the Time of *Julian the Apostate*, about 360, gives of the State and Grandeur of that *Bishop* in his Time; inso-much, that he does profess the secular Glory, Riches, and Splendour of it might tempt him to embrace Christianity, if that *Bishoprick* might be the Reward of his Conversion. And although this Greatness must needs in the calamitous State of *Rome* be much depress'd; yet it is plain, it waited all opportunities of lifting up its Head, and at this Time to that height, that by infallible Judgment of this Prophecy, the *Beast* was come to his Number at 725.

And to conclude this matter; from all that hath been spoken of this Number, It cannot except by accident predict the end of the *Beast's* Time; for however that Denunciation, *Revel. 14. 9.* intimates the possibility of worshipping the *Beast*, and his *Image*, and receiving his *Mark*; viz. by impenitent Perseverance in that *Apostacy*, even after not only his *intimate Time* expir'd, but even after the end of his 1260 Days,

Days, as I expound that *Voice of the Angel*; yet it is not to be suppos'd, that the Holy Spirit would give the *Number of the Name* that was to be receiv'd as a *Test* of Subjection to the *Beast*, as a *Hieroglyphick* of his End: For what service were it to the *Beast*, or what dishonour to Christ, to carry the *Hieroglyphick of the Time* God had determin'd to the *Beast's* Destruction? Seeing the *Mark*, the *Name*, the *Number of the Name*, and of the *Beast*, are, as hath been declar'd, all substantially wreath'd and wrought one into another, and import close and deep Subjection to the *Beast*.

When we compare intimate Time in its beginning, and ending with the other *Symbol* of the *Witnesses shutting Heaven*, that it should not rain in the days of their *Prophecy*; it is a very visible Resemblance of that Time with the *Apostacy* of the *ten Tribes*, through the Seduction of *Jezebel* in the days of *Elijah*, and of that *Drought of three Years and six Months* at his Word. Arg. 5.

As then the *Seducements* of a spiritual *Jezebel*, that maketh her self a *Prophetess*, led away those, that by the Profession of *Christ* should be his *Servants*, to *Idolatry* and *Fornication*, even so the same *Jezebel*, *Rev. 17.* is plainly declar'd as in the *Church of Thyatira*; so the *Witnesses* contemporary with this *Jezebel* have a power to shut Heaven that it should not rain in the *twelve hundred sixty Days* of their *Prophecy*, but at their Word. Rev. 2. 20.

But then, as we have shewed, *Elijah's three Years and six Months* comprehended such an *Intimate Time*, that a part of the *first year*, and a part also of the last *six months*, and the *two years whole*, comprehended the *whole Time*.

And thus in the *Parallel* of the *Witnesses*, we may begin the *first Year* near the Time of the *Star falling*, when the *Heaven* became shut as to any *Rain* or *Dew* of pure *Evangelical truth*: but we most certainly know, that when there was a great sound of *Rain*, as of the *seven Thunders*, viz. from 1517. Although it was but a *Cloud*, as big as a man's hand, that then appear'd, we know, I say, that *Intimate Time* was past, and that

that there could be from thence but 180 Years, which must end at 1697.

Psal. 68. 9. Then it was, *Thou, O God, didst send a plentiful Rain, whereby thou didst renew thy Inheritance*, when it seem'd as it were quite *lost*, and become *perfect Heath and Wlnerness*. And had not the *Thunders* been *seal'd*, the *Rain* had been by this time as the *great Ocean*, swelling with the *Knowledge of the Lord*, as the *Waters cover the Sea*; but at the prefix'd Time, the *seventh Trumpet shall sound*, as the *seventh Look of Elijab's Servant*; and the *Rain* shall be so great, as to put a final stop to the *spiritual Ahab*, the *great Antichristian King*.

1 King. 18. 33, 34

How much farther this Pillar, erected within *Intimate Time*, may guide us upon the Periods of Time, remarkable after the *Reformation*, we shall have opportunity to research upon that Juncture, as also concerning the due Application of the *Number of the Beast*, upon both that and the next distribution of the Line we are to entreat upon.

I conclude then this great Character of Time, *viz. 666*. under the Apprehension of its Root at 25 from the Resurrection, to 725, with this short Remark.

Remark. By this *sure Word of Prophecy* we may see the danger of returning to *Antiquity*, *Antiquity* not *Cannoniz'd*, *Antiquity* without the Assurance of the Word of God, and solid Reason to bear it up in all its *Behests*. It would be to repeat over again the steps of the *Apostacy*, and to produce the *Number of the Beast* a second Time: it would be no better than *Nicodemus's* returning to his *Mothers Womb to be born*; from whence he would certainly come with the same *Corruption*, double.

Even such would be the State of *Christian Religion*, if roll'd back into the same *Womb of Antiquity*, not keeping close to the absolute measure of the Word of Jesus Christ. It would prove a renewed *Womb of Apostacy*; it would grow up to a *second Six hundred sixty six*.

SECT.

SECT. 12.

In which is given an Explication of the Woe of the sixth Trumpet, especially to the taking of Constantinople, and by Proportion to the Reformation, and the end of that Woe, and an adjustment of the Hour, Day, Month, and Year, to the whole Time, upon Revel. 9. 12, 13, 14, &c.

HAVING now settled the whole space of *Intimate Time*, by the number 666, as it reaches from 725, to 1517; and also the Times of the *first Woe Trumpet* by the Reign, and Ravage of the *Mahometan Locusts*, or *Saracens*, I come now to the *second Woe*, or of the *Turkish Horsemen*, and to observe the *prophetical Gauge of Time*, or that most notorious Period, they made by *taking Constantinople*, styl'd, as we have prov'd, *killing the third part of Men* at 1453; and so to judge of their Course of Time, running down to 1697, which they complete there, with the ending of the *Witnesses* 1260 days, and of this whole Line of Time in all its Denominations, and joyn in the proof, that then it must end.

Now that this *Trumpet* is the Symbol of the *Turkish Horsemen*, I shall first by the compare of the universal Knowledge, (that not only *History*, but even common Experience gives of them) with the *prophetical Scheme*, make it most credible, they are here intended.

1. They are describ'd, as *four Angels bound in the River Euphrates*, that is, according to this *mystick Prophecy*, wherein the *invisible angelical Powers* represented the *Powers of this World*, as guided and conducted by them, like the Spirit of *Ezekiels four living Creatures* in the *Wheels* of worldly Events and Mutations, so various, so full of Revolution, that it is cry'd to them, *Oh Whele, Oh World*. Ezek. 10.
13.

2. A People, they were near the *River Euphrates*, both in their Original, and their after Potentacy, always ready to overflow, but that they were *bound*, till their due Time appointed

pointed by God ; and *four*, either as a number of Universality, or that they eminently appeared in *four Branches*, till the *Ottoman* surmounted them all, and strengthen'd it self into Glory and Power.

3. They were *loosed* at the *Voice*, that sounded from the *Altar of Incense*, from the Prayers of the Servants of God worshipping there while the *Gentiles trod the holy Court* and *City* of outward Profession. There was a *cry of the souls* under the *Altar of Sacrifice* in the *fifth Seal*, while the Church was in a State of Purity, though declining. On which followed the first desolation of *Heathenism* by *Constantine* ; there was much *Incense* offered with the Prayers of all *Saints*, under the *seventh Seal*, and by *Coales* taken from the *Altar of Incense*, while the Church was retiring hither, as at its last Gasps of general Purity the Effect of all was the final Desolation of *Heathenism* by *Theodosius's* Victory over *Eugenius* and *Argobastes* as before expounded ; at the measuring the *Temple*, the *Altar*, viz. of *Incense* within it, and casting out the *outward Court*, and its *Altar of Sacrifice*, to be us'd by the *Gentile-professors of Christianity*, (which was the taking away the *daily Sacrifice*) the Servants of God retired to the *Altar of Incense*, as in a *Temple shut* and not *opened*, till the *seventh Trumpet*, and from hence as in the depth of their retired State the *Voice* came, as the Effect of their Prayers, and the Vengeance of the *Temple* upon the *profane Gentiles* ; treading the *holy Court* under their *bestial Princes* Protection.

4. The vast number of *Horses* agrees to the huge numbers, of *Horsemen*, the *Turkish Princes* have by general Custom brought into the Field, and used in all their warlike Expeditions and Assaults ; and as this *Prophecy*, when it would have any point of Truth, made both most certain, and most remarkable ; it uses some such vehement Remark, as this, I heard their number, and saw their *Horses in a Vision*, as I heard the number of the sealed, I John saw the *New Jerusalem*, &c. so here, I heard their Number.

Their

5. Their excellent polished Armor, like *Brest-plates of Jacinths* and *Fire*, or the blue and livid Flame of *Brimstone*, Their insolent and terrifying *Grand loquence*, Their *false and serpentine tayl'd Religion*, or *imposture*, which with its Success was become *Head of Policy*, pretended Argument, and Reason of Imperial Power and Grandeur, on pretence of which, they claim'd universal Power, and with which they made so loud a noise in Disdain of Christianity, that with their *Mouths and Tails* they were so hurtful; and which is most critical of the Time near the taking of *Constantinople* by *Mahomet the Great*, those formerly unknown Engines, vomiting out *Brimstone*, or the *sulphurean Powder, Fire, and Smoak* were of signal use in the taking *Constantinople*, or *killing the third of men*. All these agree.

Guns and
great
Pieces.

6. That monumental period it self determines all; for what so great, as the final desolation of the *Grecian Imperialism*, call'd the *killing the third part of men*.

And herein is the difference most remarkable betwixt *Cast- ing Rome*, as a *burning Mountain* into the *Sea*, and *smiting the third of the Lights of Heaven*, Then *Rome* reviv'd, and the *Bestian Glory* inlight'nd it. But this *third of men* are kill'd, and shall n'ere revive, to be an *Antichristian Empire*.

7. Now to all these so lively Emblems and Pictures of this *Ottomanick Power*, in which the *Turkish Dynasties* both centred, and ascended their height; let us *adjust* the Assignation of the Time; The Day, the Month, the Year, make in propheticall Account 395 years, and they both ascertain, joyn'd with the former years from the *Mahometan Hegira*, so great a space as 830 years of the 1260; they parallel the *days of years*, the *Month of years*, the *year of years*, us'd in descyphering the Times of the sufferings of Gods Servants, and of the *Beasts Tyranny*, and are therefore compounded of *lunar* and *solar Time*, and as in signification of the cleaving and parting the *Bestian Night-piece*, there is most of *solar Time*.

The *Hour* is of most particular and signal Importance both as it is set, as it were on purpose, to answer the *one Hour* of the *ten Kings receiving Power with the Beast*; and also as an
Hour

A Scripture Line of Time.

Hour signifying an *intire Season* at the setting out of the *Turkish Time*, and when the *Day*, the *Month*, the *Year* are run out, the *Hour* remains an *Hour* still, and makes a just season to the passing away of this *second Woe*, at the end of the 1260 *days*, which long *Time of Duration* seems imported in that *Misla tadim*, or *hereafter*, signifying a lieisurely Motion; but the seventh Trumpets Motion is as we shall find, very sudden, quick, and dispatchful.

The *Hour*, the *Day*, the *Month*, the *Year* reaches then to the taking *Constantinople*, and then going on, there remain just sixty years to the *Reformation*, during which *Time* God expected the *Repentance* of the other, or *Western* part of the *Antichristian World* upon so great a Judgment on that *Eastern* part, in which the *Western* had so great an Interest by such an Union in *Antichristianism*, while the *Eastern Horn* so earnestly affected, and aspir'd to the same *Primacy*, and *Universality*, and also were guilty of much the same *Idolatry* and *Superstition*, and as the Union was thus near, so the claim of Dominion by the *Western Horn* over the *Eastern*, was very bold, confident, and impatient of denial, and submitted to at that Council of *Florence*, 1439, just before this killing the *third part of men* (as it were providentially) the more apparently to interest the *Western Antichristian State* in this *Woe*, by the *Greeks* which made them one before men, as they were always before God.

Immediately after the severe censure upon the *impenitency* of the whole *Bestian State*, compar'd with the very worst of the *Gentiles* in all manner of *Idolatry*, *Sorcery* of *Seduction*, *Sensuality*, *Blood*, hateful sacrilegious *Thefts*, *Cheats*, *Frauds*, and *Emunition* of mens Estates on religious Pretences; on all these, I say, follows the divine *Portraiture* of the *Reformation* under the next Head.

Now the Argument confirming this true Motion of things upon the *Line of Time*, as hath been stated, is very forcible, for it shews the descent of it so many years from that famous date of *Mahometanism*, at 622, so often mention'd; and it leads

leads to a Period so very grand in *History*, as the Expiration of the *Grecian Monarchy*; after that, The continuing *Impenitency* of the *Western Apostacy*, and *Eastern* also, as we shall see, was so notorious, as to improve it self, rather than to abate any thing.

This *Impenitency*, the very essential Character of the *Apostacy* to its final Destruction, draws the course of Time at this present Juncture down to the *Reformation*, or the last 180 years; in the mean while, the *Turkish Woe* continues its hour as an Evidence; That the 1260 days of the *Witnesses Prophecy in Sackcloth* are not yet at an end; nor are they yet in full sense risen; nor can the *seventh Trumpet* yet have sounded; because the *second Woe*, however in this face of Affairs now in the World, it seems upon its remove, is not yet gone, nor shall go; till all other things declar'd to come to pass, before that shall have pass'd, shall be ready to their proper motion also.

The People of God at the beginning of this *Trumpet* seem like the *Israelites* under the *Egyptian Slavery*, when the Conduct of those two *Witnesses*, *Moses* and *Aaron*, appear'd to them; they cry out to Heaven, groaning under their Burdens; And there are many loud Sounds by way of Return from many eminent Servants of God, declaring his Judgments upon *spiritual Egypt*, and smiting it with *Plagues* in a free publication of the *Vials* of this *Prophecy*, to be fulfill'd in their Season; The *Mahometan Woes* were the first *Plagues*, and the *Vials* the last: and from this Time especially, the Strokes of these *Plagues*, were as often, as it were, as they would, call'd down first by Prayer, and then foretold by the *Witnesses*; but much more it shall be done, and much more their Duty to do thus in the next State of the *Witnesses* within the *Reformation*, as we shall then shew.

By all which, by way of Remark, we may see, God did not leave himself without Witness of his dreadful Displeasure upon the *Apostacy*, and *Antichristianism* of the *Bestial Earth*, and *Princes*, against whom, these two *Trumpets* sounded; the

second of which cannot expire, nor cease its *Sound* and *Blast* till the *Tenth* of this *anathematiz'd City Jericho* fall, in the full Revolt of its *ten Kings*, till the *Earthquake* slay the 7000, and the *rest give Glory to God* in the Conversion that shall be at that time in the midst of a yet persevering general *Impenitency* and the *Beasts forty two Months end*, as to his Monarchick Power, however he survive till the Brightness of the coming of Christ, in some low state of Being and Attempt to recover his Power.

And even as the *Grecian, Antichristian Empire* was now desolated, the *third part of men kill'd*, and the *Imperial Seat* turn'd to the *Ottoman Port*, so in a much higher degree of Judgment *Babylon* shall then be burnt with a *perpetual burning*; and not only the *third part of men*, but the *whole rest of men*, who have not repented shall be *kill'd with the Sword of Christ's Mouth*, that is, so utterly subdued, and condemn'd, as never to return to *Empire* any more, and the *Beast himself*, and *false Prophet*, who had *deceiv'd them*, cast into the *Lake*.

In the time of the *second Trumpet*, *Rome* had been thrown as a *burning Mountain into the Sea*; where it was not only preserv'd, but as it were, new cast for a future Glory under the *Beast*. But at that time its *Smoke shall ascend for ever*, and its Glory sink as a *Mill-stone*, not to be recover'd.

In the *third Trumpet* many men died, but not so many, as to rise to a *third part of men*, shewing the *Imperial Bestianism* did immediately succeed, and keep that *Imperialism* alive, according to our Explication of the *third part*.

In this *sixth Trumpet*, the *third part of men died*; the *Grecian Empire* is irrecoverably ceas'd, but the *Western Empire* lives still in the *Beast* and his *ten Kings*. But the whole *Residue of men* are *kill'd*, to shew the utter end of *Bestianism*, *Eastern* and *Western* also, when the *seventh Trumpet* shall have its full effect. In the *fourth Trumpet* the *Sun* and the *Stars* were smitten in their *third part*; The supreme and subordinate Magistrates, so that the *day shined not for a third part*,
and

and the *Night likewise*. Yet within a space after, the *Bestial Star* fell from *Heaven to Earth*, and gave a new Light; but at that *yeare, It is done*. The *Beast* and all such impure Lights, such *wandering Stars*, are deliver'd up to the *Blackness of Darkness* for ever.

And as a Pledge of such a Desolation, The *Grecian Antichristianism*, so far as not repented of, so far as the Members of the *Grecian Churches* are not *Witnesses in Sackcloth*, is kept up by God, in so despicable and ruin'd a condition to this day, as a monument *prophetical* of the last Judgment on *Antichristianism*: within the *Number* of which, I fear all such *Impenitents* fall. All which may serve as a brief Remark on this joyn't of Time.

SECT. XIII.

This Section enters into the Half Time of the Reformation; and by the Agreement of the Prophecy with the Event, demonstrates the Beginning and End of that Time; or Rev. c. 10.

HAVING thus far travers'd this Line of Time, there remains yet the last part of it, or the *Half Time*; very great, and remarkable in its Dawn, but to be much more remarkable in its Setting and Close: and it is to be assign'd to the *Reformation* from 1517 to 1697.

We have found the order in which it hath come on, very clear, brought down by *Prophecy*, in Symbols so justly proportionate to matters of Fact, and Events all along *History*, first to the *Apostacy*, and from thence, by as unquestionable a Chain of Events, during that *Apostacy*, as hath been before describ'd, till the *Reformation*; and now we shall find the *Reformation*, as admirably set out, and no other things in the whole course of Time, answering to each Representation, as those *Cardinal Points of History* do. What greater Demonstration then can we have, that we are upon the right sense and scope of *Prophecy*? Since such admirable Corresponden-

cies, as if we our selves by our own Judgments had been to contrive the one for the other; we could not, under Veils have desired so much; and therefore they can no more be suspected of chance, then that the Letters, Sillables, and Words of the *Apocaliptick Prophecy*, should come out by chance into that exact *System*, wherein we now find them.

I pray therefore which of these grand Events can by History be contested? or what fitter propheticall Symbols could be found out for them or in such a Succession? And so we shall find in this particular of the *Restoration* so recent and fresh in History, and all most in Memory at this day; and at this day running on, so that the Instances of it are most notorious, confess'd, and even to be admired in the Wonders of Providence, that brought it to pass, and yet sustain it.

— When therefore the *Bestian* or *Antichristian Kingdom* was coming so near its number, as that the *Image of Supremacy* had been made to the *Beast* at the 606; confirmed to it, and *Life* given to it, to speak, and to cause, &c. by the *Lateran Council* at 649. come to its very number at 725. The War was between the *Beast* and the *Witnesses*, represented by the *Jecoclastick Emperours*, and their *Constantinopolitan Council*, damning *Image Worship*, 754, but then the *Witnesses* were overcome by the Cessation of those *Emperours*, and by that Council of *Nice*, 787; and so they lying dead till their first motion to a rising, 1517.

While all these things were, the Judgment of God in just Degrees and Measures pursued with Vengeance this *Antichristian Kingdom*.

First by *Mahomets* setting up his false *Prophecy*, as near the Supremacy, given by *Phocas*, as 622, to 606, by the *Lo-enists* or *Mahometan Saracens*, ready to enter their first five Months, and to strike as a Serpion, about the Time of the War, with the *Witnesses*, especially at their Death, 787; And together with the *Apostasy* strengthening it self, they advanc'd into their second five Months of hurting with the stings of their Tails, and when a winterly torpidness seiz'd them, then by the *Turks* as a far greater and more severe, as also more

more continuing Scourge. God Executed his Judgments on this *Antichristian Empire*.

But the *Impenitency* still continuing, *Christ Appears*, as it were from *Heaven*, in the *Reformation*; and how evident is it, that the *Reformation* followed on such a state of the *Latine*, or strictly *Roman World*; for can any pretend, there was after the taking of *Constantinople*, any shew of *Repentance*; *Repentance* of their worshipping *Demons*, departed *Spirits*, or *Images*, and *Pictures of Gold or Silver, Wood or Stone*, which neither *bear, see, or walk*? nor did they repent of their *Murthers*, those cruel Butcheries of the *Saints* and *Servants of God*, nor of their *Sorceries*, those bewitchings of *Men* with a false sensual Religion, their lying or magical and *Necromantick Miracles*, ascrib'd to *Relicks, Images*, and the *Idolized Host*, nor of their *Fornications*, allowed *Concubinacies* and *Stews*, nor of their *Thefts*, their pious *Frauds*, and wiping men of their *Goods* and *Estates* by *Cheats*, and to false and impious *Ends*; and that this high and avowed impenitency was not only then, but hath continued ever since, appears too much by the *Council of Trent*, and the whole Tract of time after the *Reformation*.

1. Let us then consider the Appearance, as it were of *Christ from Heaven*, against this *Impenitency*. He, the mighty *supream Angel of the divine Presence* comes down from *Heaven*, though sitting in *Heaven*, in his mighty *Administrations*.

2. He is clothed with a *Cloud*, his *Face* as the *Sun* breaking out of the *Cloud*, and creating a *Bow* as in the day of *Rain*. These Appearances are, as after a *Flood*, not yet removed; the *Clouds* were yet hovering and flying, the *Rain* not yet gon, the *Brightness* watery, and yet with significations of *Mercy* and the *Grace of the Covenant*, That the *Flood* should be drawn off, and return no more to cover the *Earth*.

3. His *Feet* as *Pillars of Fire*, signifying both the refining and purification of his *Servants*, as also their *Vivi Comburing*, their *Death* in the midst of *Flames*, as we know how frequent they were at that Time.

4. He

Psal. 2. 7. 4. He had in his Hand an open Book, the Book of his Kingdom, as if he were now ready to publish the Decree of his universal Reign, which had been so often stay'd by sealing, and now after the Seals opened, and the six Trumpets sounding ready to reveal it self.

Dan. 12. 6. 5. As a signal of his unbounded Dominion, He sets his right Foot on the Sea, and his left Foot on the Earth, as from the Sea to the end of the Earth.

Revel. 5. 5. 6. He cried with a Loud Voice, as when a Lion roars; when he received the Book, He is call'd the Lion of the Tribe of Judah, Then he prevail'd to open the seven Seals, now as the same Lyon, he holds the Book open, shewing his just right to the Throne of David, the Throne and Empire of the new Jerusalem, and roars from his Holy Habitation.

2 Sam. 2. 10. 7. When he had thus roared, seven thunders utter their Voices, as in an Echo, or resound of Heaven above to his just claim; and as Hannah prophecyed of old, The Lord shall thunder from Heaven on his Adversaries, so he on the Adversaries of his Kingdom, when he comes to judge the end of the Earth, when God gives strength to this his King, and exalts the Horn of his Anointed.

Matr. 28. 1. Now all these things were that powerful sound of the Gospel, and divine Truth, by Luther and the first Reformers, like the Angels coming down from Heaven, and rolling away the Stone in Preparation of the Lords Resurrection; This aroud and amaz'd the World then, even as the Keepers of the Grave were as dead Men, when Christ arose, and this was more a dreadful stroke upon the Bestian Kingdom, then Mahometanism it self. For this was an Arrow levell'd at the Heart of his Kingdom, and declared it to be Antichristian; an Usurpation upon the Glory of Christ, This was a dawn of the most terrifying Appearance of Christ, and shook the very Foundations of his State: This accompanied, with the Separation of so many Princes and States from that Antichristian Empire, was more formidable then all the Assaults of a false and barbarous Religion, however accompanied with the Mahometan Force;

Force; and yet even that remains a scourge upon it since the *Reformation*, until now; and cannot cease to be so, while *Antichristianism* it self shall survive.

But if things had thus gone on, The *Kingdom of Christ* had long ere now appear'd. Let us then consider the Agreement of the Symbols of Prophecy with the stay of this Glory of Christ; that it did not proceed to the utmost in the Ruine of *Antichrist*, and the Revelation of his supream Dominion.

The first *Estopple* on the Kingdom of Christ, is the *sealing of the Thunders* the constant Symbol of some breaking out of *Christ's Kingdom*; for they were such powerful *Voices* of Highest and most Excellent Truth, that if they had been *written*, as *John*, in Zeal to the Glory of Christ, was about speedily to *write them*, and not *seal'd*; They had *rent the Heavens*, and the *Kingdom of Christ* had been *proclaim'd*, as by the *Voices of the seventh Trumpet*. 1.

The clear, shrill, and exalted *Voice of Divine Truth*, is *Luc. 17. 24.* as the *Lightning that with the Thunder shineth from one end of the Heaven*, and that *shineth to the other end of Heaven*, and brings forth the *Day of the Son of Man*; which the Antichristian Kingdom trembles at, and is shiver'd by, as by the stroke of *Thunder*.

But *written* and *seal'd* are oppos'd in this Prophecy, as immediate coming to pass, and reserv'd to *come to pass hereafter*, are oppos'd one to the other. 2.

There is a Recognition, and Renewal of the *Oath of Christ*, concerning *Time, Times, Half-Time, Dan. 12. 9.* Indeed the Front and Aspect of the *Oath* there is turn'd another way; for then it was directed upon these *Times*, as to come, and the *Oath* is, *They shall be*; here it points upon them, as pass, and Christ swears, *Time shall be no more*, but till the *seventh Trumpet*, and then *all should be finish'd, spoken by the Prophets of his Kingdom*; which is such a *Mystery* the World will not believe, however told them. *They are angry whenever Christ takes his Power to him, and reigns*; and much more angry at any mention of it before hand, at any unlocking or reading, *Rev. 11. 18.*

VIZ.

viz. interpreting *Prophecy* concerning it. But *Christ* swears, *There shall be no more Time*, Or no *Kalendar* of any Kingdom, but his own at the *seventh Trumpet*; it shall then immediately succeed, and be *proclaim'd*. Till then *Time* is allowed for the *thunders* to remain *seal'd*; *Then they shall be opened*, And if the *Thunders* had not been *sealed* before the *Oath*, the *Oath* had cut off *that Time* also, but because the *half Time* cannot be less then it self, The *Thunders* remain *seal'd*, neither more nor less than the *half Time*. So it is not *χρόνος* a *Time*, but only a *half Time*, and a whole *Time* could be no more.

4. The *eating the Book*, Its being *sweet in the Mouth*, and *bitter in the Belly*, and *prophecy again* signifie altogether the retirement of *Christs Kingdom*, anew into *Prophecy* in place of present Accomplishment, and of that *Kingdom* then appearing.

For therefore was *Its sweet in the Mouth*, because the Discourse of that *Kingdom*, as in the *Voice of Thunder* was exceeding *sweet*, as importing its present *Appearance*. But the Discourse of it, as matter of *Prophecy*, and the Re-absconding it to that purpose into the *Belly* was exceeding *bitter*, as signifying its *Delay* and *Secrecy*, for longer time yet, as *Belly* imports secretly.

Whereas therefore the *Book* in regard of the *half-season* ended; was opened, as if then to be accomplished, and the things written in it to be *finished*, Its remanding into the *Belly of the Prophet*, concludes its delay, and this was *bitter*. The *Book* therefore was *sweet* in any *presence*, *bitter* in any *Delays* of the *Kingdom*. The *Kingdom* is not to be yet, while the *half day* lasts; It must be, when that ends in the *seventh Trumpet*; therefore it remains in *Prophecy*. And of the *Servants* of *God* continuing to *Prophecy in Sack cloth*, because of the delay of *Christs Kingdom*, and to *prophecy again* before *many Peoples* and *Nations*, and *Tongues* and *Kings*, whom this *Kingdom* concerns, *John* is here the *Representative*, the *prophetical Scheme* or *Symbol*. For this *Prophecy* is unto, and so before *many*, who will not vouchsafe to hearken or attend

to

to it; yet it is unto them, before them, and will take hold of them. But while the Book is in Prophecy, in the Belly, It is *Bitter*; and the *Witnesses prophecy in Sackcloth*. So John Personates or Proxies for them.

The sealing then of the *Thunders*, as also the *Voice of the Roar of the Lion*, by implication, retiring, the *Eating of the open Book*, or returning it into Prophecy, Argue, It must remain in Prophecy, as it had done the whole Time of the *Trumpets*, after the *Seals opened*, because of the 144000 seal'd, and that the Kingdom did not appear when it had in the *Christian Emperours* made so loud a claim; And now by the *Thunders utterances*, a so publick challenge of its *Right*, yet it must return again into Prophecy, and be *Bitter in the Belly*. All these are the clear and evident Importance of these Symbols in a due compare of the Parts of this Prophecy between themselves.

And if we look not only into *History*, but *Knowledge*, it cannot be denied, but that the *Kingdom of Christ* hath not yet appear'd in Glory; The blessed Effects of *Christian Religion*, The great Prophecies concerning those Effects, that even swell the Womb of Prophecy, have not yet been brought forth; The Antichristianism, the *Bessianism*, the *Apostle Paul*, the *Apostle Peter*, the *Apostle John*, especially in his *Apocal.* describes, hath yet a too sad Interest in the *Christian World*. *Mahometanism* covers a great part of the *habitable Earth*, and till very lately, as in signification of the Time of *Christ's Kingdom* to be proclaim'd, near at hand, hath been the Scourge and Terror of Christianity, but more particularly, as according to this Prophecy of the *Antichristianity of East and West*, and holds a very considerable part of the Profession of it under Slavery; *Pagaism*, we know possesses (except obstinately blind interspers'd *Judaism*) the rest of the World; All which must remove at Christ's Kingdom.

Pet. Epist.
2. c. 2. c. 3.

And if we consider the State of *Christianity* more Reformed to it self, to speak in the Language, and Symbols of this Prophecy; There are very great Parts of the *Reformation*, that are within the Bowels of the yet *Antichristian Princes*, and so

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within

Rev. 2. 19.
&c.

Hungary.
France.

within the *Dition* and *Kingdom of the Beast*, when ever it pleases God to give scope to that Power, They are all manner of ways *persecuted*, and *harraisd*, even as the *Succeſſion* of οἱ λαοὶ of the *Church of Thyatira* were to be, and their last *Works* and *Sufferings* thereby, became *more* than their *First*, and are so far from being perfectly *riſen*, and out of *Sack-cloth*, that they make an appearance of the *Witnesses* again *ſlain*, as in Neighbour Countries of late.

Revel. 3.
No. 1. &c.

Other Parts of the *reform'd Church*, have not purſued the true Principles of the *Reformation*, the Regulation of all Things in *Doctrin*e, *Worſhip*, *Converſation*, and *Discipline*, according to the pure and perfect *Rule of the Word of God*; but that Word in many things is regulated by *Antiquity*, not conſidering how early the *Mystery of Iniquity* was, at work, and where the Foot of the account of the *Beaſt's Number* ought to be plac'd even at 25 or 26, from the *Reſurreſtion*; ſo that theſe, as in the *Church of Sardis*, affecting too much outward Pomp and Grandieur, are to *ſtrengthen the Remainers* which are ready to dye, that are to fill up the *Reformation*, to endeavour to open the *Voices of the Thunders* among themſelves, and to *prophecy* more vigorously before *Peoples*, *Nations*, *Tongues*, and *Kings*; concerning which Things the generality are ſo *aſleep*, That there are but a few *Names*, who have not *defiled their Garments*, but will be in great danger, of a ſhameful *Deveſtiture*, or *Degradation*, when *Chriſt* appears. *Revel. 3. 3. compar'd with Revel. 16. 15.*

No. 7. &c.

The *Church of Philadelphia*, although in a general Zeal to have a perfect *Square* with pure *Evangelical Truth*, be indeed in Being, yet not come to make the *Apocalyptick Line of Time* by its proper Interval or ſpace, nor can do before the end of the 1260 days, as it is drawn upon theſe *Churches* to the *New Jeruſalem*, which appears in *Philadelph.* and the Right of a *Church*, Their Door of the *Profeſſion of Chriſt*, according to his Word is endeavour'd to be ſhut, although *Chriſt* as by immediate Power hath hitherto kept it open; yet They
of

of this Church have but a little *strength*, outward Power or Glory. *Revel. 3. 7. &c.*

The *Synagogue of Sathan* is ready on all Accounts, and at all Advantages to *Dissinagogue them* and *cast them out*, to controul and brow-beat them, and that *Synagogue* must be of the Reformed; so the naming them *Jews* imports, as in the Church of *Smyrna*, *Jews* signified *Christians in Profession*, but becoming *Gentiles*; so here it signifies *Reformed*, but so far relaps'd, as to be falsely so call'd; who are at the same elevation of Corruption, the Apostacy was at, in the Church of *Smyrna*; Not long before the 1260 *dark days* came in, so that though they disallow the Apostacy since that time, yet they are ready to Canonize it so far as to that Time it had proceeded, and might if they had Time, find the same Path to the same End; Yet still they escape the Beasts Number, 666.

Now in regard of all these things, it is most evident, The *Witnesses* must be yet in *Sack-cloth*, but they are, if they are not wanting to their own Priviledges, and Office, like *Moses*, and *Aaron*, commission'd to smite with *Plagues*, as often at they *will*; that is, to declare the foulness of the *Apostacy*, to remonstrate the *Bestianism*, and *Antichristianism* of it, and to foretel the *seventh Trumpet*, and its *Voices* and *Vials* in Ruine of the *Kingdom of the Beast*, and the great Judgments to be executed on his *City*, *Church*, *Himself*, and his false *Prophet*, and all the *Impenitents* of his *Kingdom*, from first to last; and also to declare the Redemption of the whole *Israel* of God from this spiritual *Egypt* and its Slavery, the opening the Temple, that the Ark of the Testament, the Tabernacle of Testimony, may be seen in Heaven, and the Kingdom of *Christ* appear in the New *Jerusalem*.

Revel. 11. 6.

And this they may do as often as *they will*, That is, There is abundant Evidence of *Prophetick Truth* to do it by; There are abundant Promises of *Acceptance*, *Favour*, and *Support* in the doing of it; so that it is a Remisness of *Will*, that is, of *Zeal* not to do it. For *Blessed is he that heareth, and they that*

read the Words of this Prophecy, especially when the Time is so near at Hand.

Revel. 11.
11. &c.

The last part of this Time, is the most Glorious, because it issues out into the *seventh Trumpet*, and then those great things will come to pass in Preparation, of which all that was at the beginning of that Time, was but a shade and semblance.

Then the Spirit of Life, in full and perfect measure, shall enter into the Witnesses, and set them on their Feet; and great fear shall fall on them that see them; there will be then so wonderful an appearance of divine Power and Judgment; as upon the Apostles Doctrine and Miracles in the very first Times. Where if things had gone on with the same Power from Heaven as at first, the Kingdom of Christ had then appear'd, but the Mystery of Iniquity surpris'd them at 25 or 26.

There shall be a Voice calling them up to Heaven, and as in the Cloud, wherein Christ himself ascended, They shall Ascend, and whereas only the Servants of Christ behold Him, Their Enemies shall behold them, which speaks the publickness of their Ascension, and the mighty Influence, it will have.

And in the same Hour, the Tenth, that is, the *Decem Principality of the great City*, viz. most necessarily, That great City in which the Witnesses lay dead in the breadth of it, fell; For when the Ten Horns, that give State and Altitude to the Beast, fall off from his seventh Head; the Woman that sits on the Beast, which is this very same City-Church, must needs fall from that Height, with which the Beast carried it, while exalted with his Ten Horns; which substantial Reason, will recompence for the seeming Impropriety of such a use of the Word *Stagnation*; This Tenth being both in Dan; and this Prophecy so essential to the Beast, that carries the Woman.

The Ascent of the Witnesses into Heaven, I understand to be some Exemplification on Earth of the Glory, and Triumph, The Witnesses of Christ, that have gone out of the World, suffering for Christ in any degrees of Martyrdom, have

have at this time in Heaven, upon this change of the World to *Christ's Kingdom*, as undoubtedly, the Saints have on all such Changes, even as the Angels joy in the Repentance of Sinners; As the Saints in Heaven triumph'd at the Desolation of Heathenism, or the casting down of the Dragon. The Exemplification then of this on Earth by the exalted state of the true Servants of Christ there, is the Importance of these Symbols.

And in the same Hour oppos'd to the same, or one Hour of the Ten Kings receiving Power with the Beast, and giving them their Kingdom to him, and therefore comes now into a fit Counter-parallel; There shall be an Earth-quake, such a mighty Concussion, shake and change of the State of the Christian World, that Cities shall be removed, as it were, and not be the same they were before; That great City, although it shall remain on its Heap, yet its tenthly or Ten Kingdoms State shall utterly fall; seven thousand, not Names only, but Names of Men, shall be slain; They shall be slain in their Corrupt Antichristian state, and utterly abolished, and an Apocalyptical, Evangelical seven shall take their Room, so that the Successors in their Places, shall have such a Sense of this Great Judgment on them, as to Give Glory to God; For that at this Time, the whole Antichristian State was converted, and repented, I cannot understand, because of the after course of this Prophecy; But a great alteration in the Posture of the Christian World will then be made; It will be of another Model, as great a change as seven thousand Orders of Men, falling under the sense and influence of this Apocalyptical Prophecy, and modelled according to that can make, shall then be, so that in the whole Succession to the Kingdom of Christ, signified by the *οὐρανός*, They shall give Glory to God, the God of Heaven, in place of the Man of Sin, who sat in the Temple of God, shewing himself, that He is God, and in place of Idols of Gold and Silver.

Then the second Woe shall pass away, Mahometanism, whatever Existence it may have in the World, shall no longer remain

Revel. 17.
12, 13.

remain the *Woe* of the *Christian World*, because when *Antichristianity*, the Provocation of so great a Judgment is fallen, the Judgment it self shall also remove; although *Euphrates* may yet continue a *River*, till at the *sixth Vial* it is dried up, yet it shall not so overflow, as hitherto it hath done.

And this *Woe* is always to be esteem'd the Boundary of the 1260 Days for their ending; for till that *Woe* is past, they cannot end; for till then the *Witnesses* do not rise perfectly, nor come out of *Sackcloth*; till then the *Beasts forty two Months* of being a *Bestial Power* do not end, nor the 1260 of the *Woman in the Wilderness*; but then they shall all end together. Therefore the Crashings and Smoaking of the *Mahometan Mountain* at this Time, gives an alarm to the Expectation of these things: and however the *Antichristian Power*, by its Contributions, concurr with the *Ten Kings* to the passing away of that *Woe*; yet let it certainly know, that at that very same time, and by those very *Ten Kings* falling off from it, its own *Decarchy* or *Ten-horn'd Supremacy*, shall fall into the Dust also.

For, as we may be assured, The *Reformation*, the rising of the *Witnesses*, are not yet at their top, because that *Woe* is not yet pass'd; so we may be assur'd, All the *Symbols*, and *Emblems* of the *Antichristian City*, and *Prince*, as roll'd down from their height, and of the *Kingdom of Christ* rising, although being future, we cannot so certainly expound them, yet they shall in their significancy be fulfill'd, and made good to the utmost, as those have been before them, which we more fully comprehend by *History*. And that, all must be fulfill'd within the 180 Years from 1517, or from the *Reformation* begun then, which must be by 1697. For that so the mouth of the Lord hath spoken by this Prophecy, I now proceed to argue.

I must rely upon the proof I have already offer'd along this Line; That I have made true motions and progresses upon it in Events of so great Concernment and universal Notoriety to the *Christian World*, as to be most worthy to be the Discoveries

coveries of so *Sovereign and Imperial a Prophecy*, given by the *Prince of the Kings of the Earth*, receiv'd from *his Father*, to *shew to his Servants*; digested into a method, and Series of Time most exact, and contriv'd into such wonderful and self-demonstrating *Symbols*, as that they may be found out by them that are stirr'd up by God to *Read*, and so propos'd to those whom God inclines to *Hear*, that Both may come to the Blessedness promis'd, by understanding them aright. Rev. 1. 3.

In comparison of which Events, and their order and series, as I have presented them; the little and close, the private and particular points of Story without an equal and just Admensuration to *Apocalyptical Time*, upon which *some Names*, so great, that for Reverence I dare not *Name*, have fallen, are but as Relations fit for private Discourse and unfit for a *grave History*, or like the Description of small Rivers, Hills, or Vills, unworthy the Title of a *Geography*, and yet such a *Prophecy*, so much below its own Majesty, do such Interpretations make it.

Now according to this so illustrious, so orderly Series of Events, it will easily appear, by Reflection on what is written, The Reformation must necessarily be determin'd to the last 180 of the 1260 Years, so as to determine at 1697. But I shall yet offer these two particular Arguments.

The very Time of the *Pillar of the Beasts Number* erected, Argu. 1. I date to 725 or 26, as the solemn Representation of it by the beginning of the *Iconoclastick War*, and so of the *Beasts War with the Witnesses*. The very Time of the *Death of the Witnesses* I date to 787; represented by the second *Council of Nice*, damning all that refus'd to *worship Images*; the one 72 Years before the two Times of 360 Years a-piece; the other only ten Years before. Let us now by proportion of the *three Years and a half of Elijah's Drought*, and the *three days of our Lord's Death*, adjust the Expiration of the *Intimate Time*, *Times, half a Time*; and as near Ten years after the two whole *Times of intimate Time* expir'd, at 1517; we find the *Witnesses standing on their Feet*, so eminently, as that they began

began to esteem the *Thunderbolts* of *Antichristian Excommunication*, British; and *χρηματισμός*, in a solemn and Oracular manner, as from this very *Prophecy* to be called *Protestants*. Which Appellation, however it began on particular occasion, and as only in a providential Representation to agree *History* with *Prophecy*, as I all along observe; yet it hath been espous'd by the whole *Reformation*: and it is by secret instinct derived probably beyond their Intention from these *two Apocalyptical Witnesses*. For what is *Protestation* or *Protestancy* but a publick, avowed *Witness* against the *Tyranny of the Beast*?

And that so solemn a Denomination is of no small Account, appears by that so great Memorial of the Disciples being call'd Christians, *Acts* 11. 26.

And as the *Pillar of Intimate Time* was erected at 725 or 26, 71 or 72 Years before the *two whole Times*; so seventy one or seventy two Years after the *two whole Times* at 1517, lead us to the famous 1588: from which Time, the *most Catholick Kingdoms*, so call'd, decay'd in Pomp and Reputation, not to say the whole *Austrian Family*. And had not the *Thunders* been seal'd, and the *Book* retired into *Prophecy*, the *Parallels* had been more illustrious; but *Sixteen hundred ninety seven* shall; I am fully assur'd, answer for all.

Argu. 2.

The Disposal of this Time of the *Reformation*, as it hath been given, is so demonstrative, as not to be avoided; for the *Witnesses Prophecy* in *Sackcloth* 1260 days; *Twelve hundred sixty days*, we are assur'd are *three times and a half* at their full extent; for so long the *Woman* is in the *Wilderness*, equally in both. Whenever the 1260 Days end, the *Witnesses ascend*; then the *sixth Trumpet*, and its *Woe* passes away: Then the *seventh Trumpet* sounds; Let us lay all this to the Oath of *Christ*, *Dan.* 12. 7. There shall be *Time, Times, half a Time*, and all these things shall be finish'd, and to the Oath, *Revel.* 10. 6. *Time shall be no more*; but till the *seventh Trumpet*; then the *Mystery of Christ's Kingdom* succeeding shall be finish'd. These two Oaths so solemn as to have no parallels;

Apoc. 12. 6.

v. 14.

Apoc. 11.

14.

allels; so equal and even in all their *aweful Rites*, except we observe a difference in the mention of only, *Hand* in the *Apo-cal.* and the *Right* and *Left* in *Dan.* as if signifying in the *Apo-cal.*; The *half-time* was yet remaining; These two so solemn *Oaths* can by no means contradict, but must confirm one another: one looks forward on *Time to come*, and assures there shall be *Time, Times, half a Time*, and *all things shall be finish'd*; the second looks back on all (but the *half-time*) already past, and assures there shall be no more *whole Time*; but at the *seventh Trumpet*, to which there remain'd only *half time*, *All should be finish'd*.

So the *Half-time* is secur'd to the *Beast* in a *Party-Kingdom*; 1. By *sealing the Thunders*; for while they were *seal'd* the Kingdom of Christ could not perfectly appear, seeing their *sealing* continues that Delay of it, all along signified by *sealing*. 2. By the exprefs Allowance of *time* at large, till the *seventh Trumpet*: For when it is said, *Time shall be no more*; *But in the days of the seventh Trumpet All shall be finished*; It is a certain Implication, Till then there shall be some Allowance of *Time*, although not a *whole Time*, nor so much as a *whole Half-time*, nor any *Time* at all of the Elevation, Intimate *Time* was of, or of a *Kingdom* so entire to the *Beast*.

Whoever then knows these *two Oaths* will compare them; whoever compares them will conclude, There must have been before the *last Oath*, *Time, Times*, and some part of *Half-time*, that the *first Oath* may be true; he will also conclude, There can be no more than *Half-time*, and not that whole; for there can be only an imperfect Remnant of *time* after this *last Oath*: else, How can this *last Oath* be true?

And yet it is impossible any part of the 1260 Days, or *three times and a half* equal to them, should run beyond the end of the *sixth*, or the very entrance of the *seventh Trumpet*; for it is exprefsly said, when the *Witnesses ascended*, which they could not do till the end of the 1260 Days *Prophecy in Sackcloth*, the *seventh Trumpet* immediately *sounded*. Thus these 1260 Days are every way bounded by the *seventh Trum-*

pet: they cannot end sooner; for then there would be *Time* after the *Oath*, more than the *Half-time* and the *seventh Trumpet* not sound, which must not be. And they cannot run beyond the first of the *seventh Trumpet*, because they must needs end when the *Witnesses* so perfectly rise as to *ascend*; as before said; which is before the *seventh Trumpet*, or 1697.

Whither then must these 1260 days reflow from the *seventh trumpet* beginning to sound? Into the spaces of what trumpet or trumpets, as into their proper Channel? Into the *sixth trumpet* they certainly do, but that cannot receive them all; for allowing after the taking of *Constantinople* sixty four Years for the making the Experiment of the *Impenitency* of the rest of Men, the *half-day* immediately appear'd: joyning then the *half-time* or day of 180 Years to 64, that Space receives only 244 by vertue of the *Mahometan Hour*, or a defined Space allowed them, beyond their Day, Month, and Year. To which day, month, year, being 395, add the 244, and they are 639, which is the whole, and that a very long space of the *sixth trumpet*, delaying the *seventh* also (that comes and quickly dispatches) to hereafter. But seeing this trumpet holds but 639, somewhat above half of the 1260 Days, they must be thrown back into the *fifth trumpet*; which having room but for 435, as we have before found, from the *Hegira* 622, the remaining 186 must regurgitate into the four first trumpets, where they find just entertainment to 437; even as all these accounting forward determine from space to space at the same 1697.

Turning things thus every way then, we may find, how the order of this *Apocalypitical Prophecy* lies upon this Line of Time; and how, and with what secret Invitations, the Characters or Dates of Time are call'd after the Voice of the *Lion*, and the *Thunders-Voices*, at the Reformation to every propheticall Symbol, either of the *Sufferings* of the *Servants of God*, or of the *Apostacy* and *Tyranny of the Bestian Kingdom*, engraven with them; and first, why, although the Characters of Time began at the Beginning of the trumpets, they are not given

given till after the *Vision* of the *Reformation*, *Chapt. 10.*
 1. First then, till after the *opening of the Kingdom of Christ*
 at the *Reformation*, it was neither Condecant to the *prophe-
 tic* type of either the dark, obscure, and conceal'd state of
 the *Servants of God*, nor the entrenchment of the *Beast's King-
 dom*, that either the *Servants of God* should be rescued from
 their *Death and Condemnation*, nor the *Beast* discover'd to
 be the *Beast*, as he was at the *Reformation*; for how then
 should his *Kingdom stand*, or the *Witnesses* lie dead, each
 their *Time*? *Prophecy* therefore observes the order of the
 Events themselves, foreseen and foretold, even as the *Beast*
 was believ'd to be no *Beast*, but the *Vicar of Christ*, all the
 Time of his *Kingdom* entire, and the *Witnesses* Hereticks and
 no *Witnesses*: so in the *Prophecy*, till the *Book of the King-
 dom* open'd by the Claim of Christ, we neither read of the
Beast, nor of the *Witnesses*, nor of the *Gentiles*, nor of the
Woman in the Wilderness, but by some very silent Intimations.
 This Order became the *Prophecy* and its *Emblems*.

2. The History of the *trumpets*, taking in in the *sixth
 trumpet*, the entire History of the 1260 Days, goes on to the
 end of the *sixth trumpet* in particular, and of all the *trumpets*
 in general, even to the end of the *seventh*; and that grand
 Scope or Aim in its Eye, the *history of the Witnesses*, comes
 hereby to be deliver'd whole and entire also; as also of the
Bestian Kingdom, in one summary Platform, very agreeable
 to the Composure of the best *histories*, that delay any prin-
 cipal Subject its Treaty, till the due season: whereas the end
 of the 1260 Days of the *Witnesses*, and of the *Bestian Fall*,
 could not have been given as the end of the 1260 Days, if
 the whole had not been taken and comprehended together;
 seeing till the end of that *sixth trumpet*, that end proper to
 each did not appear; and yet something like it did appear
 before, at the *Reformation*.

3. The end of the *sixth trumpets Woe* as it joyns the end of
 the *witnesses Backcloth*, the *Fall of the great City*, and makes one
 the Bound to the other, had not been set with so great ad-
 vantage, so interlocking part of the 1260 with the *sixth*

A Scripture Line of Time.

trumpet; and especially the *Reformation*, singled out, as so distinct a Time from both the *time*, and *times*, or the 1080 of the 1260 Days; and so made a *half-time*, or 180 to it self, glorious in the Beginning, *seal'd* in the Middle, and glorious again in the End, if it had not been thus before the whole 1260 Days, given together.

For either there must have been more open and declar'd Distributions of the *time* by it self, of the *two times* by themselves, of the *half-time* by it self, than agrees with the admirable Contrivance and *Mysticness* of this *Prophecy*, or else the distinction could not have been understood, nor made out, as now it may.

But the *Appearance of Christ*, the *Lyon roaring*, the *Thunders proclaiming*, What, but Christ's Kingdom? *The Book open'd*, and above all the *Oath*, *time should be no more*, could no way comport with the former *Oath*, till the *half-time* dawning; *The Beast's Kingdom* could bear no such shock sooner; for how should he then have had *time*, *times*, *half-time*, *viz.* a part of the first, and last, and the whole of the middle in entire *Regnancy*? So that Reading afterwards of 1260 Days, call'd also *three days* and a *half*, so significantly to this purpose, and *three times* and a *half*, we know assuredly what Time of the Day it must be, when such a *roaring* of the *Lyon* was, and of the *Thunders*, and such an *Oath*, that Time should be no more, and so much of the *Beast's Kingdom* torn from him, as a Pledge and Earnest of the whole to be so rent from him. It must be at the *Half-time*.

And had there not been a *sealing* of the *Thunders*, and an enclosing the *Book* in the *Prophet's Belly*, we might have suppos'd, Then had been the end of those Days, and the *Reformation* to have been all that was to be expected of *Christ's Kingdom* till Eternity. But by both these determin'd, before the 1260 Days, or other Characters of Time given, we have a most certain Gauge of the *half-time* of the *Reformation*, and of the end of that *ten-folded Kingdom*, of the *Turkish Woe*, of the *Witnesses Sackcloth* together: so that if the Beginning was
at

at 1517, The end must be at 1697, which is the Thing undertaken to be shown.

To shew now in the second Place how in the just order of the *Prophecy*, each Character or Date of Time may be assign'd to each *State* of the *Servants of God*, in their Sufferings under the *Bestian Kingdom*. It may thus be made not only plain and intelligible, but admirably harmonious; and the interweaving of the *Prophecy* with it self, and with the *Prophecy* of *Daniel*, be clearly understood.

After *Christ's* Claim of his *Kingdom* at the *Reformation* as describ'd, *Chap. 10.* The Vision of the *Temple measured*, and of the *Witnesses in Sack-cloth*, and *dying* under the *victorious Beast*, and so *rising* is given entire, in signification, that the *Beast's Kingdom* could not be disturb'd, nor his *Time* and *two Times* interrupted with any part of such a *Vision*, till the *half Time* appearing; when that, and the Vision of that had been given, and the first *Glory* of it *seal'd*, Then things were ripe for this after *Vision*; for any part of which, they were before unripe, unripe as to the *Condemnation* of the *Beast*, and the *Vindication* of the *Witnesses* before the *half Time*. Unripe as to the *rising of the Witnesses*, till the *seal'd Thunders* had Post-pond that *rising*. And so the *Angel*, that had bidden *John*, *Eate the Book*, Ordered him a *Reed*, bids him *arise*, and *measure the Temple of God*, &c. For the *outward Court and City*, the *Gentiles* should *tread under foot* forty two *Months*; and then saith the *Lord*, *I will give Power to my two Witnesses*, and they shall *Prophecy* 1260 days, &c. Thus the *Altar of Incense* necessarily here intended, being the only *Altar in the Temple*, leads us back to the *Altar of Incense* just before the *Trumpets*, where the *Prayers of All Saints* were sent up; and where attending without in the publick *Worship*, yet pure, They were commanded into the *Temple*, shut up at the *First Trumpet*, as from that *Time*, the 1260 days. Hereupon the *Daily Service* was *Taken away* at the very 1260 Beginning, joyn'd with the 30 more in the 1290; and so the 42 *Months*, and 1260 *Days* are related to so many

Chap. II.

Rev. 8. 4.

Dan. 12. 11. ny *Evenings and Mornings* of the 2300 *Evenings Mornings*
 Dan. 8. of the *Vision of the daily taken away*, and the entring in of
 13, 14. the *Gentiles*, first by *Constantines Conversion*, then by *Theodosius's Victory* over them, forcing them into the *Profession of Christianity*, and completed by the *Barbarians* inrode into the *Empire* at the *first Trumpet*, semblanc'd gentiliz'd Christianity.

At the same Time, and for the same Time of 1260 *days*, the *Woman*, the *Church*, after the deliverance from the *Pharaoh-like Dragon*, goes into the *Wilderness*. Her Seed the 144000 of the *twelve Tribes*, and *Apostolical Church* being seal'd, under the *Witnesses*, herein like *Moses* and *Aaron* also: But That *Prophetick History* being before this *systeme of the Trumpets* is deriv'd higher from the *Dragon*, as necessary to introduce, and to derive down the *History of the Beast*, that follows, *Chap. 13*. And having shewed both by the early *sealing*, and the sudden Account of the *Woman flying into the Wilderness*, the violent Inclination of things to the *Apostacy* after the *Gentiles* coming into the *Profession of Christianity* with their *Emperour*; The very entrance into the *Wilderness* is just at the *first Trumpet*, where another sort of *Gentiles* were crowding also, as well upon the *Empire* as the *Church*; For then, as hath been made out, the *sealing* first obtain'd its Effect, although declar'd before.

At the *Third Trumpets Complement of Effect*, the *Imperial Power* ceasing, The *Beast* enters his *Existence*, and hath his *forty two Months* assign'd for that *Existence*, from first to last; which *forty two Months* uniting with those of the *Gentiles*, run parallel with the 1260 *days*; All which hath been fully Argued.

At the *Beasts Number 666*. *Intimate Time* enters, and conjoyns it self with the *Witnesses three days and a Half*, with the *Womans Time, Times, and half Time*; with *Daniels Time, Times, half Time*, of wearing out the *Saints of the most high*, and scattering the *Power of the holy People*.

At this *Intimate Time*, or *Hour* as it is also call'd *Emphatically*, The *Ten Kings*, as his *Horns receive Power with him*; He

He fulfils all Types of himself, both in *Dan.* and the *Revelation*; Arm'd with their Power, He commands *Himself* and his *Image to be worshiped* by an *Idolatry* or *Image Worship*, so blasphemous to *God and his Saints*, makes *War with the Saints*, and kills them. Revel. 13.

Now in each of these Particulars, although they are as overflowings of the *Prophecy* beyond its Conduct of things within the *Trumpets*, yet it is most demonstrable, They must all return within the *Trumpets* and *Time at large* begin with the *Trumpets*, and intimate *Time* be guided by the *Pillar of Time*, erected within the *fifth Trumpet*. For seeing the *Woman* and the *Witnesses* 1260 days must needs be equal in their Beginning and Ending, and the *Beasts Intimate Time* must be plac'd, where the *Witnesses Vanquishment* and *Death* are, and that these must be within the *Trumpets*, nay in that *all Time* must be before the *seventh Trumpet*, and end at it; All *Time* therefore from thence in account, recoyls backward, so as to find room for it self, even to the first of the 1260 Days within the *first Trumpet*, which beginning at 437, ends with 42, the Concoct of all Periods, at 1697. All which ought to be evinc'd all along, and I do more then hope, hath been so evinc'd.

I have already prevented my self in the *Remarques* of this whole *Line*, by placing them early in the first Views of it, and therefore now make only these short ones, as a Conclusion.

We may be heal'd of any dangerous Wonder, that an *Apostacy* from *Christian Religion*, so foul and thick, as to need no Confutation of its Figments and Fables, the very Title, his *Holiness, Vicar* of Christ do so loudly proclaim *Antichrist*; That such a one hath endur'd so long a Time, hath captivated, the *Wise*, the *Learned*, the *Politick*, the *Noble*, the *Royal*, the *Imperial*, we see in this *Prophecy*, It was to do so, and by this *Oath* of Christ it was, and is to last *Time, Times, half Time*, even till the end of it. It is to do so, e're its *Decem Principality*, Its *ten horn'd Kingdom* Fall. And although it began Remark, I.

began by degrees, yet it hath two most sudden Downfalls, one at the *Reformation*, as but in preparation and beginning; the other at the end of that *Half time* then begun, *viz.* at 1697, when His *Fall* shall be exceeding great.

Remark 2. Seeing it is most impossible *Intimate time* should return; whatever Sufferings there may be of the *Church of Thyatira*, how great, how dismal soever, yet there cannot be a *slaying of the Witnesses* any more, for Christ hath *sworn with the Rainbow on his Head*, It shall be as the *Waters of Noah* to him: There shall be no such Return for ever; nor can I apprehend the *Church of Sardis* can in any parts of the *Reform'd Nations* lose its State by a Return of that Apostacy; its only danger is its *shame*, that without Repentance will befall it at the more *glorious Appearance of Christ's Kingdom*; and especially those Parts of it that have relapsed to a *Synagogue of Satan*, shall with double *shame* be forc'd to come and *worship at Philadelphia's Feet*, and to *know Christ hath lov'd it*, who endeavour'd to *shut its Door*.

Remark 3. Seeing we are *compassed about* with so great a *Cloud of Witnesses*, let us with great Confidence wait, hope, expect, pray for the *great Glory* that is to be *brought unto us* at that *great Appearance* that will be made of the *Kingdom of Jesus Christ* at the end of the *half time* or *half day*, or at the last of the last 180 of 1260 Days, *viz.* at 1697, so often memorializ'd, although but in preparation to that Kingdom it self 75 Years after: And if we shall not live to it in this World, yet we shall lose nothing by it; for in *Heaven*, and with the *Lamb on Mount Zion*, we shall with the other *Witnesses* rejoyce in so happy a Change as will even then be made; and so rejoyce for ever, each in our Lot of the *Land of Promise*, or the *New Jerusalem*.

The end of the second Point of this Line of Time, or its Period.

S E C T. XIV.

Wherein is contained a brief Disquisition upon the seven Voices, as they run along. Apoc. ch. 14.

THE last *Line of Time* upon the *grand Line* of Daniel's 2300 *Ev. Mor.* stretches out, it self beyond the so often repeated *Prophetical Line* we have been upon; and yet it is most justly, and according to the Reason of the *Line* to be joyned with it, because the *holy Spirit* hath in *Daniel* so joyned to 1260, 30 more, making 1290, and then 45, making 1335, as hath been so often observ'd: so that from hence, however joyn'd, rises a distinct *Line* of 75 Years, consisting of its lesser Distinctions, 30, and 45.

And with great Wisdom and Design they are undoubtedly thus joyn'd, and yet distinguish'd; for hereby is shewn, 1. That it is the same *principal Line* of 2300 *Ev. Mor.* thus protended; 2. That the managements of Divine Power, as to the Divine Kingdom, are of a distinct nature from what they were, any part, even the last and best part, (that is, the *Half-time*) of the 1260 Days, or since the *Reformation*, and yet that there is an Agreement too; so that the *Kingdom* is distinctly advanc'd in the first 30, above the State of it along the *Half-time*, and still farther and higher advanc'd in the last Distinction, or the *forty five*; and yet that the *Kingdom* does not appear in *Glory*, until the End of the 1335; all which appears very plainly both in *Daniel* and this *Apocalyptic Prophecy*: where seeing the *Voices* and the *Vials* come after the 1260 Days, we may conclude by the Union, and by the Distinction together, That the latter end of the *sixth Trumpet* adheres close to the *seventh*, and then by the *Voices* first, and the *Vials* after them [both of the *seventh Trumpet*] following so close one upon another, and by the Blessed State coming upon all, we may be most assur'd, the *Voices* and the *Vials* answer to the *Thirty* and the *Forty five Years*

A a

of

of Surplusage to the 1260 Days, so distinguish'd and so conjoyn'd.

Now that these *Voices* and *Vials* of the *seventh Trumpet* are yet to come, and to come in the Order laid down, and within the Time laid down; these six Things may indubitably convince us:

1. We may be fully assur'd, nothing so great, as the *seven Thunders*, could be heard before the *Reformation*, so high, so loud for the *Kingdom of Christ*; so they must be with the *Reformation* beginning.

2. There is most apparently a space allowed for the *Thunders*, remaining *sealed*, after their *Voices uttered*; which space hath so great reason, as hath been given, to be rated at a Half-time, or 180-Years, and so cannot be run out yet since the *Reformation*.

3. Nothing so eminent since the *Reformation*, as the Fall of the *Tenth of the Great City*, or the *Turkish Woe*, ceasing, (whatever hopes now appear,) nor of the *seventh Trumpet* so closely lynch'd with both, hath yet been seen.

4. The *Oath of Christ*, that *Time should be no more*, cannot possibly allow such a space of Time, or Delay, as the *Half-time* after Time, Times, Half-Time, within the *seventh Trumpet*; or indeed, any Time at all, wherein every thing should not be in motion, and zealous of *finishing the Mystery of God*, and that within so short a Time, as 75 Years: so that as the *Voices* and *Vials* cannot have yet been since the *Reformation*, so they cannot take up above 75 Years after it. For to shew them quick, they are styl'd *Voices*, soon given, and *Vials* suddenly *pour'd out*; and what is quicker than the *Voice of God's Thunder*, than the *Spouts and Cataracts of Heaven*?

5. If there be *seven Voices* or *Thunders*, they must needs unite with the *seventh Trumpet*, and the *seven Vials* must issue from the *seventh Voice*, or else the admirable *Consenture* of this *Prophecy*, its *Symmetry*, and *Harmony*, must needs be lost; as therefore the *seventh Seal* comprehends the *seven*
Trum-

Trumpets, during which the *Kingdom* remains *seal'd*; even so must the *seventh Trumpet*, the *Voices*, and to shew the *Voices* are *seven Voices*, the *seven Vials* are *fill'd* from the *Blood* of the *Wine-press* of the *seventh Voice*.

6. It is most impossible the *Bestian* or *Antichristian* Power should be in such a State as at this day it is; If the *seventh Trumpet*, with its *Voices* and *Vials*, had made their Impressions on it, it must needs have been torn and rent in pieces thereby.

But because that so illustrious End of the *sixth Trumpet* and the *seventh Trumpet* are to come, and that the *seventh Trumpet* is so expressly styl'd *Mystery*, I shall with all Humility, Modesty, and Brevity, undertake not any thing in their Explication, as to the very manner, or precise sense of Particulars, but only in the general, demonstrate their Order and Sequence, and observe their necessary main Importance: but whether even that *Fall of the Tenth of the City*, and the concomitant *mighty Works*, do not with a great notice of themselves, only given at the end of the *sixth*, issue into the *seventh Trumpet*, and so are gradually fulfill'd in the *Voices* and the *Vials*, and how the *Bestian* Power, or the *spiritual Pharaoh* and his *Egypt*, is so much as kept in a State of Being or Existence at all, and survives (as *Pharaoh* and *Egypt* of old) under such *Voices* and *Vials* to the last, or as the City where our *Lord* was crucified did under such a *Ministry*, and a course of *Miracles*, and *Prophecies* fulfilling upon it, till destroy'd by *Time*, I confess my self unable to account; but must leave it to that Time it self, that will be so full of Light to explain it.

But that the *Prophecy* gives us an orderly course of *seven Voices*, although, in reverence, as it were, of the *Prophecy* it self to its own Type of the *Thunders* once *seal'd*, they and their Order is so much cover'd, I shall thus argue:

There are in this *Apocal. Prophecy*, *ch. 14.* seven distinct Issues or Emanations, following in a Connexion, and yet to each is annex'd its signal Note of Distinction; so that while

Arg. 1.
v. 1. v. 13.
v. 6. v. 14.

v. 8. v. 18. they are in a Connexion, they are also under a Distinction, and they are just *seven*, and most undeniably so. From hence it appears they concert with all the *Apocalyptick Sevens*, in which Number the whole *Prophecy* is all along conveyed.

Arg. 2. To each of these, there is applied either a *Voice from Heaven*, a loud *Voice*, or a loud *Cry*, according to the Note of the *seventh Trumpet*. There were *great Voices in Heaven*. Every one of these *Sevens* hath therefore this Note, except the Third, concerning the *Fall of Babylon*, omitted then; as it were on purpose to distinguish it, and that it might not be mistaken for the Execution of this *Voice* by the *seventh Vial*, c. 18. else it cannot but be thought, That *Angel* discharg'd his Office and Trust with the same Zeal the other *Angels* did, and that a Point of so great Concernment to the *Kingdom of Christ* as *Babylon's Fall*, was neither whisper'd in a low Accent, nor coalley, or so much as calmly pronounced.

Arg. 3. To shew there is a Connexion of the *Seven*, when there had been no mention of any *Angel* in the *first Voice*; yet it is said in the *second Voice*, *Another Angel*. Now seeing he cannot be call'd *Another* with respect to any precedent *Angel*, it must undoubtedly be with Relation to the first *Voice*; and thus as there is a Connexion, so there is an Order; in the *fourth Voice* therefore, the *Angel* is call'd the *third Angel*, to shew there is a design'd Order. And as to shew the same Order also, the *first Angel* was called not the *first*, but *another*; and if *Another*, there must be a former; another can't be without a *first other*; for *Another* is a *second other*. So it appears again, there is an order of *Voices* signified in this *third Angel* but *fourth Voice*; for the Order is again express'd by *Third*; a most express Note of Order.

Arg. 4. The very Importance of each *Voice* carries a Succession to the *Kingdom of Christ*; which that we may better understand, we must consider, *Voice*, and *Voices*, and *Thunder* in their general Notation in *Scripture*, signifie *Doctrine*, and an Emanation of *Doctrine*; so *John Baptist* is called a *Voice*, and

and those *two Apostles Boanerges, or Sons of Thunder*; and especially in this *Prophecy*, *Thunders*, and *Voices* are always big with some Appearance of *Christ's Kingdom*; This course of *Voices* must therefore be a course of *Doctrines* very productive of *Christ's Kingdom*, and in the two last of earnest *Prayers* for it, that were returned to (as *Christ's Prayer, Glorify thy Name,*) by a *Voice of Thunder*, *I have both glorified it, and will glorify it again*; and as the Place where the *Apostles* prayed, was *shaken*, so these *Petitions* will be to the World as a *Thunder* and *Earthquake*, and yet the *Kingdom* it self, after these *Preparations*, is in a *still Voice of Grace and Peace*.

Joh. 12.28.

Acts 4.31.

We must then enquire from whence these *Voices* rise and spring, and we may find three *Origins* of them.

1. They rise from the *Church of Philadelphia*, whose proper Interval, or Support of the *Line of Time*, is at the *seventh Trumpet*, as hath been affirmed; And it is said, *Christ set it an open door*, viz. of *divine Doctrine*, reaching to *Christ's Kingdom*. So the *Apostle* calls the *Propagation* of the *Gospel* by his *Ministry*, the *opening to him a door*, wide and *effectual*, and the very *Publication* it self, a *door of Utterance*.

1 Cor. 16.9.

Col. 4. 3.

2. They spring from the *seven Thunders*, that uttered their *Voices* but, as not in due time to proceed, nor in the order of the *Apocal. Sevens*, were then *sealed*, but are now *written*. The first *Voice* therefore, as the *Voice of Thunder*, allies the whole Course of them to the *Thunders*; and the Persons from whom the *Voice* of the first *Thunder* proceeds, had the Name of the *Lamb's Father Written*; which *Number* was first under *Seal* at the *Apostacy* beginning; then they shewed themselves at the *Thunders*, but immediately were *seal'd* again, and now *unseal'd*, and *written* at the *Thunders unseal'd*, and *written* in these *Voices*. So in the *fifth Voice*, *Write*. Now *Writing* in this *Prophecy*, as contrary to the *Sealing*, signifies an *Impresencing* of Things; so *unsealing* and *writing*, most naturally begin together.

3. These

3. These *Voices* are begotten by the *seventh Trumpets* fruitful *sound*: for tho' there were many *Voices* and *Thundrings* before and after, yet none made a course of *Apocalyptick Sevens* but these.

I have thus far settled this *divine Sett of Visions*, or the *seven Voices*, as they conduct the course of Time, or the first *thirty* of the *seventy five Years*; which are not indeed *numerally* given in this *Apocalyptical Prophecy*, either for the secrecy of *Prophecy* or for the distinctest securing the right understanding of that alone given *Number*, the great *prophetical Line* before discoursed, which fall upon a Time of greatest Obscurity, and of all other least discernable; and lastly, because this Time, when it comes, will be fullest of Light. But this notwithstanding by that whole *Symmetry of Prophecy*, and the compare of *Daniel's Numbers*, viz. the Grand one of 2300 *Eu. Mor.* and the 1290 Days, and 1335 Days; and comparing them with this Complex of *Voices*, it is enough clear and demonstrative, This is an Order of *seven Voices*.

I will not do so much injury to so divine a *Mount of Vision*, as to give an imperfect *Landscaph* of it, nor of the following awful one of the *Vials*; a Mountain, in some Regards, like that which *burn'd with Fire*, and was not to be *touch'd*; nor of that *glorious Mountain* of the *Heavenly Tzebi*, the *Mountain of Spices* and *Delights* on which the *New Jerusalem* is planted, as to give imperfect *Landscaphs* of them by half Treaties upon the Delineations of them in this and other *Prophecies*. Seeing therefore that part of the Discourse which I design chiefly to the Line of Time, will not allow me a full Treaty, I will satisfy my self with the Evidences of *Prophecy* concerning the spaces of Time, destin'd to each, and the naked Summary of them, and reserve the fuller draughts to another Treatise (if God shall vouchsafe me opportunity,) concerning the seven Churches, of which I have only also given a short view, and as in *perspective*. The *seven Churches*, the *seven Voices*, the *seven Vials*, and the *cubical thousand Years*, I reserve to a distinct full Discourse.

This

This *Sett of Voices* therefore, is the *wide door*, and *effectual*, that will be *open'd* at those *thirty Years* ensuing the *Rising* of the *Witnesses* at 1697, who are here set as a *contrary Number* to the *Men mark'd* with the *Beasts Number*, and at that *Number* expir'd at the 1260 Days ending, and the 75 beginning in the Gospel, discover'd first in that purest clearest *Doctrine* of the *Redemption of Jesus Christ the Lamb*, in that, as it were, *new Song of Praise*, communicated from the *triumphant Witnesses* with the *Lamb on Mount Zion*, by the *Holy Spirit* to the *Servants of God* here below, who are *Followers* of *Christ* in the *Philadelphian Church*, in that, as it were, *new Song*, so long out of use, or not sung by *skillful Musicians* that *excell'd*, that shall now be full of all *Sweetness* and *Delight*; upon which shall follow a *Propagation* of it to the whole *World*, as if a flying *Sermon* were borne thro' the *midst of Heaven*, that all *Nations, People, and Tongues, under Heaven*, might hear, founded on that grand Principle [*The one God Creator of Heaven, Earth, &c.*] that had been so long abused by *Heathen* and *Antichristian Idolatry*, dividing their *Gods* and *Mediators* to the several parts of the *Creation*; upon which the *Fall of Babylon*, the *City of Graven Images*, mad of *Idols*, mad of *false Mediators*, must needs ensue, as most naturally to be declared next; And that *Declaration* is most worthily attended with that righteous *Denunciation*, That if any one shall continue, upon so clear *Evidences* from *Heaven* against it, to worship *the Beast*, their *Case* is *irremediable*, and becomes like the *unpardonable Sin*. Which *Denunciation* shews the *just and necessary Situation* of this *Voice* in space of *Time*, and so of the *other Voices* so orderly connex'd with it: it could not be before the *Beasts* 42 Months ended; for it must have immediately *broken his Kingdom*, as the *Cedars of Lebanon* are *broken* with the force of *Thunder*: nor can we suppose it after the *Effusion* of the *Viols*; for *God* gives *warning* before he *destroys*. Within these *thirty Years* therefore it is necessarily plac'd together with the *other Voices*.

c. 14.

c. 13. ult.

Be-

Between this, and the following *Voice* of the *Saints Resurrection*, is Recall'd an *Inscription*, engraven upon, as it were a *Boundary-pillar* of the *Beasts Tyranny*, and the *Saints Sufferings*, c. 13. 10. Here, or thus far reach the *Faith and Patience of the Saints*, viz. to the *Beasts Captivation*, and his *Party kill'd with the Sword*. Between these two *Voices* of the *Eternal Burnings of the Lake*, into which the *taken Beast and his Worshipers* are cast, and of the declar'd *Resurrection of the Saints*, that *Inscription* here Recall'd is declar'd, as appearing in its *Verification*, Here, viz. Recorded in *Glory*, and speedily to be *Rewarded* is the *Faith and Patience of the Saints*. Here appear, as ready to enter into *Glory*, those *suffering Witnesses* spoken of c. 12. 17. who keep the *Commandments of God*, and the *Faith of Jesus*.

Next in order follows the *Promulgation* of the *first Resurrection* so nearly approaching, which is not trusted only to a *created Ministry*, nor to a *Sound* only, but the *Holy Spirit* takes it at the *Rebound*, and declares it by it self, and commands it to *Writing*. Upon this follows a *loud Voice* of *Prayer and Supplication* to the *crowned Son of Man*, *Lord of the Harvest*, to reap the *Earth* by an abundant *Conversion* of *Jews and Gentiles*; which is graciously answer'd by him to whom the *Crown* was given at the first preaching of the *Gospel* in the *first Seal*, and at this *Harvest* he appears *crown'd*, as the ultimate preaching of it. And as the last of *Remedies*, a *Supplication* for *Vengeance* upon irreconcilable *Enemies* follows, on which the *Guilt* of former and present *Ages* of such *Enemies*, who as the *Grapes of Sodom*, or the *Fruit of the degenerate Vine*, are cast into the *Wine-press of the Wrath of God*, the *Demerit and Guilt*, comes out like *Blood*, from which are fill'd the *Vials of the Wrath of God*; and that in the *seventh Vial* flows out upon the whole *Circumference* or *Quadrature* of 1600 *Furlongs*, the whole *Latitude* of the *City of Satan*, even to the *Horse Bridles* of the *Armies of Heaven*, with *Christ*, the supreme *Prince*, treading this *Wine-press*, and executing the *Vengeance* of this *Vial* when he appears with *many Crowns*.

How

How glorious, and how terrible, will God be at this *Remark.*
Time in his Word? How admirable, and how dreadful, will
be the *Spirit of Christ's Mouth*, and the *Breath and Rod of his*
Lips? That which is now accounted the *Foolishness of Preach-*
ing, and the *Burden of Prophecy*, grown into a *Proverb of*
Contempt, shall then be the perfect fulfilling of that *Prophecy*
on his profess'd Enemies, *Isa. 30. 27.* which I desire may be
turn'd to, and pondered by every considering Person that
reads these Lines; And on mere *Sardian Professors*, that are
not among the *Few Names*, nor the *Overcomers*, It will be
Christ coming as a Thief, and they not knowing at *what hour*
he comes; but to all his *Servants* it will be with *Tabrets and*
*Harp*s, a Song of Praise, excelling the imaginary *Musick* of
the *Spheres*.

SECT. XV.

Wherein is given a very brief Display upon the Vials.
Upon c. 15. c. 16.

I Am now come to the last part of the 75 Years, or the 40
of the *Vials*, at the end of which is *Blessedness*; and yet
it self is a *Time of Trouble*, such as never was since there was
a Nation even to that same Time: and it is yet that Time in
which shall be the Deliverance of *Daniel's People*, even of *Dan. 12. 1.*
every one of them that is *found written in the Book*.

It is most evidently the Time of the course of the *last*
Plagues, in which the *Wrath of God is fill'd up*. But who can
declare before-hand his Judgments, that are as the *deep Wa-*
ters? I will therefore warily pass by the Banks, and remon-
strate only upon what is most plain.

And first, besides the contiguous, and even continuous Is-
sue of the *Vials* out of the last *Voice*, we shall find the *Sword*
of Christ's Mouth fighting against the *Balaamites* and the *Ni-*
colaitans, and the *Rod of Iron* assur'd to *Thyatyra*, brought
forth in the *last Vial*; and then the *Hour of Temptation*, that

B b

shall

shall come on all the Earth, foretold to the Church of Philadelphia, comes; from which, by peculiar Favour, Christ will preserve it: Then the Days of Vengeance prophesied of by our Lord (which shall yet be shortened for the Elects sake,) are to be fulfilled in these Vials, to which that shortened Time agrees: Of which Vengeance, the Destruction of Jerusalem was but an Exemplar; for in that Destruction all things written were not accomplish'd, but in these, all that is written shall be accomplish'd.

And yet there is a closer Relation this whole Vision hath, and it is to be found in those very first Words of this Vision; *I saw another sign in Heaven, great, and marvellous.* This may indeed seem to be another sign, with regard to the precedent course of the Voices; but because there is a very lively Juncture betwixt a former Vision and the Entrance to this, and the beginning of that Vision was call'd a great sign, and there is added another sign, viz. of the Dragon, from whose both History and Power is deriv'd that of the Beast, that leads to his End, viz. his Captivity and his Armies and People being kill'd with the Sword. The Vials are introduced as another third sign to that, and consequently derives it self from the Voices, and the Voices begin at the End of the Beasts Number, and so go on to his being taken, and his Partisans kill'd by the Sword of Christ. So the Angels coming out of the Temple in Linnen pure and white, and the Witnesses standing on the Sea of Glass before the Throne, having the Harps of God, are the Continuation of the Vision of the Voices, advancing to greater Glory and Perfection at the Time of the Vials: as shall be farther manifested in a full Treaty of these Things, if God permit. This only may suffice to the settling the Time, and the Continuation of both the Time, and History of the Vials, to that of the Voices.

Whatever divine Instruments lye under this Type, it is certain, They are of unexceptionable Authority and Commission from God, and of an undeniable Purity.

That only is to be by no means omitted, or inobserv'd: Till the seventh Trumpet, and its Voices, and Vials, there is no mention of the four living Creatures and the twenty four Elders, nor of the Temple, as opened, but only as shut; viz. from

From the *Half-time* of the Churches Purity ballanced by the Symbol of the *third Seal*, which ended and the *fourth* just begun, was the *last Voice* of the *fourth living Creature*, or of any mention of them, but only a farewell mention in the *sixth Seal*, as proper to the Time of the *sixth Seal*, but as there is grafted on the Appearance of the *Kingdom of Christ* in the *Christian Empire* as an Emblem of it, a *Scheme* of the *New Jerusalem*: and here, as a Signal of the *Calling of the Jews*, the Order grows towards an Inversion, and the *Elders* are set first and before the *Apostolical Church*, represented by the *four living Creatures*, and extending it self over the *Christian Empire*, [as is intended in a future Treatise to be more particularly clear'd,] whereas the *Elders* present the true *Israelitish Church*. Rev. 7. 11. with c. 19. 4.

But to proceed to a summary Enumeration of the *Vials*, That they are an orderly individed course of *seven Vials*, is so evident, that I shall not offer one Word in Confirmation beyond the most visible Letter of the *Prophecy*. But the sense and importance of this course of *Divine Judgments*, I conceive so heavenly and spiritual, as to be impossible to be explain'd but by either immediate *Revelation*, or the nearer Approach of themselves; only God hath assign'd to them 45 Years, and hath given Lineaments of each of them; the Particulars whereof I refer to a farther *Discussion*, and present only this Breviate of them.

But that we may know, they are not yet begun, whenever they begin they move with so swift a Course, that it is impossible there should be any delay in them after they are begun, or that Any of them should be enter'd, and not All of them in their order swiftly *pour'd out*.

That *Earth* out of which *Antichristianism* and the *Worship* c. 16. v. 13;
of the *Beast* rises, that *earthly* and *sensual Religion* that is his Foundation, by Divine Judgment upon him, sends out a poysonous Vapour, that becomes a most loathsome and tormenting *Boyle* upon his Worshippers; His Foreign Dominion compared to a *Sea*, is not only stagnated, but corrupts as the v. 3.

v. 4. 5. *Blood of a dead Man: His inward Fountains of Riches, Power, and Pleasure, are made like drinking of Blood; in just Recompence of the Blood of Saints and Martyrs.*

v. 8. The supreme *Kingdom and Monarchy of Christ*, like the *Sun*, which *Antichrist* surpris'd, and borrowed from it, as the *Moon*, his false *Glory*, now intollerably searches him. His *Throne of Supremacy* is by the *Vengeance of God* made a

v. 10. *Hell of utter Darknes to him*. And in all these He and his *Be-ssians* repent not, but gnaw their *Tongues*, and blaspheme. The

v. 12. beginning *Glory of Christ* in the *Jews* returning to be the *Imperial Metropolitan Church* on Earth, and to reign as *Kings*; is made use of by God, in just Judgment, to call to *Arma-*

v. 13, 14. *geddon* the whole World of Enemies, as acted by *Furies*, the *Spirits of Devils*. Upon which Christ with his *mighty ones*, according to *Rev. 19.* comes down, and the whole *Air* is full

v. 17. of *Divine Judgments*: so that this *Battel* just before the *Kingdom of Christ*, is with *Burning* and *Fewel of Fire*, and not *Garments* roll'd in *Blood*, of which all the immediate Judgments from *Heaven*, as on *Midian*, as on the *Affyrians*, *Esa. 9. 5.* are Types; which last is joyn'd to a clear Prophecy of this *Glorious Kingdom of Christ*.

Remark. I can give no fitter Remark upon so unfathomable a course of Judgments than the recording that *Song of Moses*, the *Servant of God*, at the final overthrow of the *Egyptians* in the *Red Sea*, and of the *Lamb*, c. 15. 9. *Great and marvellous are thy Works, Lord God Almighty, just and true are thy ways Oh King of Saints. Who shall not fear thee, Oh Lord, and glorify thy Name? for thou only art Holy, and all Nations shall come and worship before thee; for thy Judgments are made manifest.* And this course of Judgments comprehends all the *Dead*, both *small and great*, to that very yeſſove, *IT IS DONE*, and at last to these *Dead* at the *seventh Vial* are gathered, *All*, whose *Names* are not found written in the *Book of Life*; and are cast with *Death* it self into the *Lake of Fire and Brimstone*, which is the *second Death*.

SECT. XVI.

Wherein is given, in a most brief Account, the state of the thousand Years, both as to Time and Excellency. On c. 20.

THE Time of the Duration of the *Kingdom*, which is the *Sabbath of Time*, when all *Anti-sabbatical Time* shall be at an end, and **NO MORE**, is a *thousand Years*.

Now it may be a great doubt, How this Time is to be understood, whether *literally* or *mystically*: if *literally*, How then will it agree with the whole Frame of the *Prophecy*, which hath very little that is not *mystical*, and of a *typical Signification*, and most particularly all the *Lines of Time*? But if the *thousand Years* be *mystical*, either they shall express no definite Time, or they shall, if *mystically* multiplied, set the State of *Eternity* at incomputable Distances yet from the last Time and *Ends of the World* we are now subsisting upon, contrary to all the Reason and Faith of Christians, and the whole Analogy of the Scriptures.

Now that which I would reconcile the Thoughts of all the serious Considerers of *Prophecy* in this matter by, is, That here The *literal* and the *mystical Sense* conspire, and closely embrace one another, The *literal 1000 Years* comprises highest *Mystery* in it; for besides that in *round Number* as we compute Time, it comes in as the *sabbatical thousand*, for which I perceive there is a general Favour of all *Christians*, if not *Jews*, that have any Estimation of *mystick Types of Prophecy*. Besides this, and that, the *millenary Number* hath great Reputation in *Pythagorick mystick Numbers*, as a *cubical Number* rising from 10, and filling up the Perfection of *Number*; even as the *millenary State* is the perfectest State of Conformity to the Law of Creation, given by God in the 10 Words we call the *Decalogue*, in which *Sabbatism* hath so great Place and Reason. It is also the Time, wherein *Sathan is bound, chain'd, and seal'd up*; the Sanctuary is cleans'd, in the other *Mon*, or **IT IS DONE**, in the *New Jerusalem*. Besides all this, It is the great *Emblem* God hath chosen to represent his own and his *Servants blessed Eternity* in. This *thousand Years* is as *one day* to him, to represent his and his

- his Peoples *Blessed Rest* and *Sabbatism* by, and to fit them for it. Less than this Time speaks Imperfection and Mortality.
- None of the longest liv'd *Patriarchs* therefore could attain the Millenary Number: More than this must be a Relapse into *Earthliness*, and love of this World, as appears in *Laodicea*, which immediately after the 1000 Years declines, and upon its declining, suddenly all the *remaining Saints*, or *Overcomers*, are caught up to the *Throne of Christ* during the *final Judgment*, and the *Kingdom is resign'd to God*, and the *Father*. The *Kingdom of the Beast* hath 1260 Years, 260 above it, because it is *earthly*, and like *Cain's City*, *Nod*, an Exile, a State fugitive from God; and as if the very Number were a State of Exorbitancy from the *New Jerusalem*, in the Misery and Mourning of the *Saints*, and the Prosperity of the *Wicked*; it is given as a *Counter-number*, and there is no other Number given but these two in this Prophecy, the 1260 and its Concurrents, and this *Thousand*; one of the *City of Flight from the Presence of the Lord*; the other of the *City whose Name is, THE LORD IS THERE*. Gen. 4. 16. Ezek. 48. 35.

Remark. Let us look for this City, that hath *Foundations*, whose *Builder* and *Maker God* is; This is the inheritance of the *Saints of God*, where are the *Spirits of just Men* above, who are to be perfected in this State, into *Bodies of the first Resurrection*, wherein all that are *Blessed and Holy*, that are gone off from this Earth before it, shall have their part; for the Lord my God will come, and all thy *Saints with thee*. Them that have before that Time slept in *Jesus*, God will bring with him, when he descends from Above in the *Heavenly Jerusalem* that comes from Heaven down with him, and is fix'd above the Earth: and those *Saints* who are upon Earth, who are the *ἁγιοὶ*, the *We*, of the same *Saintship* with those who have slept in *Jesus*, who are the *οἱ ζῶντες οἱ μελλομεντες* those who are left conversant as the *Perioeci* here upon Earth, and deliver'd from the destroying Temptation of *Armageddon*, who shall not dye, but be changed along the 1000 Years, and caught up to meet or to joyn the Lord, and his *Saints in the Air*, and so to sit down on his *white Throne* of final Judgment, and so the whole Incorporation of *Saints* shall be found written in the *Book of Life*, nor hurt by the second Death, and shall be ever with the Lord, according to that eternally prevalent Intercession; Father, I will, that those whom thou hast given me may be with me where I am, That they may behold my Glory, which thou hast given me thy *Eternal Son*. Thou lovedst me before the Foundation of the World.

Of

Of the Great Line of Prophetical Time, in 16 Sections; viz. The 1260 Days of the Witnesses, and the Woman in the Wilderness. Apoc. c. 11. 3. &c. c. 12. 6.

S E C T. I.

Of the ninefold Repetition of this Line, and the several Characters, shewing, 1. That Time, Times, Half a Time, must each signifie, first Years, then Days of Years. 2. That Days must signifie, either first Days of Years in the 1260 Days, and then each of the three Days a Year of Years, and proportionably in the half-time and half-day. 3. The Months can be no other than Lunar Months, and so must signifie such Months of Lunar Years, and proportion'd to the 1260 Days, as Lunar Time is to Solar

Page 1.

S E C T. II.

Of the two Communities, and their twofold State, describ'd within the Line of Time, viz. The Church of Christ, and its Sufferings; the Kingdom of the Beast; and its Tyranny; shewing also, There must be Season or Intimate Time within Time at large

Page 9.

S E C T. III.

Of the matching each Character of Time with each of these States, as in a general view

Page 13.

S E C T. IV.

A more particular Allocation or just placing of the States and Times one to another; shewing the Necessity of their enfolded Equality to and with one another

Page 37.

S E C T. V.

Wherein is proved, the Sealing so intermatch'd with the inner Temple, and Altar measured; with the Witnesses in Sackcloth, and with the Woman in the Wilderness, and the three first Trumpets, &c. must according to History begin the whole Line in all its Characters, altogether at 437, and so move forward till the fourth Trumpet; when the Beasts forty two Months begin at 475

Page 53.

S E C T. VI.

Wherein the third part of Men, upon which the Trumpets have their Effects, is more fully made clear to be Roman Imperialness; and that the Symbols of the three first Trumpets do most plainly agree with the History

Page 67.

S E C T. VII.

In which is given the Description of the other Beast, and his first Administration; of the Witnesses, and their first manner of Testimony; both before the Beasts 42 Months; with the Answer of an Objection, and Reflections on this Interval.

Page 83.

S E C T.

